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Inquiries that matter: How social studies teachers employ historical inquiry practices to support social justice civic goals

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Inquiries that matter: How social studies teachers employ historical inquiry practices to support social justice civic goals

by

Jennifer L. Gallagher

A dissertation submitted to the graduate faculty
in partial fulfillment of the requirements for the degree of
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Major: Education

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The student author and the graduate program of study committee are solely responsible for the contents of this dissertation. The Graduate College will ensure this dissertation is globally accessible and will not permit alterations after a degree is conferred.

Iowa State University

Ames, Iowa

2017

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DISSERTATION INTRODUCTION

Overview

I feel like I've never seen anything together. I was part of a Teaching American History grant, and that's where I learned my idea of how to bring in historical thinking strategies. We weren't actually taught how to do that within an elementary, or what do we think that could look like in an elementary. We kind of went with it because there wasn't a lot of research out. It was all middle school and high school. Through that then I am very, very passionate about literature and bringing literature within the classroom too, and then the whole idea of kids with the social emotional needs that there are out there right at this point. I feel like I decided I needed to try and put all that together so that maybe they could understand that there are other kids who feel the same way that you do or have been through some of the same experiences... I guess I look at it this way. What historical topics could fit into that theme, category, standard for each grade level? Then from there what could be some things that you could bring out within that? That's how my mind thinks. I know it's not how everybody's mind thinks, but that's where I go with it, and then how that could help what kids in my classroom (need) ... Each week when I do a class meeting, I always bring up a historical person, a quote, a word, a literature book, but I don't go in order. It's like what do they need right at this time? I'll flip through what I've got and say, "Okay, this is what they need this week." Or, "This relates to what we're learning about in social studies so it would be a good connection to this." That type of thing. - Daphne

This is Daphne, a 3rd grade teacher participant in my research study of how social studies teachers employ historical inquiry practices to support social justice goals. The quotation is from our third focus group together. The question was about the connections between disciplinary inquiry practices and social justice. Daphne is illustrating her training and experiences using historical thinking strategies and how meeting some kind of social justice goal with those strategies was just something that went together naturally for her. However, when Daphne describes her goals, she is framing those goals in terms of the immediate needs of her own students, without a connection to larger societal goals she is hoping to meet. This is especially interesting because Daphne's curriculum inquiry unit is on African American history and she is teaching a class of nearly entirely white 3rd graders. In Daphne's interviews, she makes clear that she hopes this unit will support an end to racism in society today. But is this the same thing as

meeting the immediate social and emotional needs of her mostly white class? Is it possible to do both? What would both require? It is these types of complexities that make researching the two constructs of historical inquiry practices and social justice education together so interesting.

This dissertation is a qualitative, multi-case study grounded in axioms of naturalistic inquiry that uses ethnographic and phenomenological research tools to collect data. The questions guiding the research include: (a) how do social studies teachers employ historical inquiry practices to support social justice civic goals? (b) how do they create compelling questions and use them to support historical thinking and social justice education? (c) what opportunities and constraints do they experience and demonstrate within this activity?

The dissertation is presented here as three stand-alone papers that engage the core research questions in different ways. The first paper uses the case of Daphne to understand the affordances and constraints of using historical inquiry practices to support social justice goals within exemplary elementary teaching. The second paper asks the question of how historical inquiry practices can support a critical economics inquiry and uses the case of Fred, a 7th grade social studies teacher, who tries to use them in this pursuit. The third paper presents the case of Thelma, a high school U.S. History teacher who wanted to use her U.S. Civil Rights inquiry unit to discuss recent events such as the police killing and Black Lives Matter protests in Ferguson, Mo, but instead chose not to. Together these papers illustrate the various nuances in how teachers are implementing historical inquiry practices into their curriculum, how they are and are not supporting social justice civic goals and the ways in which these two constructs are in relationship within their practices.

What follows in this introduction is a brief statement of the problem within the literature—the ways in which historical inquiry practices and social justice civic goals have been

siloed in the field of social studies education, and consequently, not researched together in empirical ways. This introduction also includes a statement of purpose for the study, an outline of the research questions, and a statement of researcher positionality. Last, this introduction goes into extensive detail about the theoretical framework and methodology used in the research study. The ways in which that framework and methodology frame each paper are illustrated as a conclusion.

Statement of Problem

The problem this research addresses is a lack of understanding of if and how historical inquiry practices, such as those envisioned in the recent C3 standards framework published by the National Council for Social Studies (2013), can support social justice civic education. Before concluding if and how this can be done, it is important to gather empirical research in the field to find out more about how teachers are putting these two ideas together in practice. The empirical research I describe in this dissertation fills a void in social studies research that often treats historical inquiry practices and social justice civic education independent of one another. While the field has rigorous and technical understandings of historical thinking and while it has both theoretical and practitioner literature on social justice civic education, it does not have any empirical evidence of how teachers are trying to use the former to support the latter. What follows is a brief snapshot of the literature that illustrates the disconnect in the field between these two constructs.

In the field of social studies, there has been a longstanding question of how best to educate for citizenship. While there have been many camps throughout this history (Evans, 2004), there have been two relatively distinct camps that are now beginning to converge. One camp focuses on students acquiring disciplinary knowledge, such as U.S. history, and developing

disciplinary skills, such as historical thinking, that are assumed to lead to informed civic engagement (e.g. evaluating media sources) (e.g. Seixas, Morton, Colyer, & Fornazzari, 2013; Seixas & Peck, 2004; Wineburg, 2001). The other camp centers democratic civic education on the collaborative inquiry of political issues, such as elections and proposed legislation, often with an emphasis on democratic discussion and deliberation (e.g. Gutman, 1987; Hess & McAvoy, 2014; Journell, Ayers & Beeson, 2013; Parker & Hess, 2001). This camp is promoted through the research evidence that focused opportunities with issues and processes that foster the cultivation of democratic skills and attitudes will lead to active civic engagement (Andolina, Jenkins, Zukin, & Keeter, 2003; Avery, 2002; Hess, 2004).

In a move that may help further bridge these two camps of disciplinary literacy and issue-centered civic education, the National Council for Social Studies (2013) published a new framework to guide social studies. The College, Career and Civic Life (C3) standards framework is an inquiry model with four dimensions. The first raises questions that “reflect a social concern that students find engaging; and reflect an enduring issue in the field of civics” (NCSS, 2013, p. 23). The second leads to investigations using disciplinary concepts and skills. Third is an evaluation of sources and the fourth is informed civic action.

In addition to these two camps, which are the mainstream of the field of social studies and thoroughly represented in the C3, a third camp has gradually emerged in recent decades that has largely been left out of the recent integration of the first two. This camp includes those who advocate for a more radical, social justice-oriented citizenship (e.g. Anyon, 1979; Cherryholmes, 1978; Ladson Billings, 2003; Manfra, 2009; Stanley, 2005), a goal that the C3 does not name but leaves room for supporting. This research project seeks to connect this more radical conception of civic education with the first camp’s emphasis on disciplinary literacy. What happens when

teachers use disciplinary inquiry practices to support radical, robust conceptions of citizenship such as those identified in social justice literature?

In addition to the research cited here, a more detailed and specific literature review that includes coverage of literature pertinent to each paper is included in each of the three manuscripts.

Purpose of the Study

While efforts to connect disciplinary inquiry to civic education (the second camp described above) have been numerous (e.g. Saye, Kohlmeier, Brush, Mitchell, & Farmer, 2009; Saye, Levstik, Monte-Sano & Reich, 2016), this research aims to understand how radical, social justice oriented civic goals (the third camp described above) can be supported through historical inquiry practices within the situated contexts of social studies teaching.

Research Questions

The research study was guided by the following overarching research question: How do social studies teachers employ historical inquiry practices to support social justice civic education? I have also identified two sub-questions: How do they create compelling questions and use them to support historical thinking and social justice education? What opportunities and constraints do they experience and demonstrate within this activity?

Significance of Study

The significance of this study is the new understandings it provides the field of social studies education regarding how the opportunities to use historical inquiry practices to support social justice civic goals are both constrained and afforded in the situated activities of social studies teachers. In addition to this broad claim of significance, each paper makes more specific claims of significance. For instance, in the first paper, the participant's lack of critical ideas of

race constrain her from being able to center race and racism in the historical inquiry, thus illustrating the important role critical theories of race might play in teachers' abilities to frame C3 aligned inquiries that further social justice. The second paper illustrates that while historical inquiry practices can provide valuable opportunities when helping students to engage in a critical inquiry of capitalism, organizing theories of justice and oppression may also be necessary. The third paper demonstrates how a teacher's marginalization of inquiry practices heightens barriers she faces when wanting to engage students about race. The conclusion to the dissertation offers a more summative statement about the research project as a whole.

Statement of Positionality

I entered this research study in both an emic and etic position. As a former classroom social studies teacher, I have personal experience with the physical, emotional and intellectual work of a classroom teacher. I have great appreciation for the complicated work that teachers do and the ways in which their work exists within unique political, bureaucratic and labor contexts. I have had personal experiences navigating these complex systems and struggled with some of the same things the teachers in my study struggled with during the time of the data collection. In these ways, the lens through which I was making meaning in the research process was emic in nature.

However, as a scholar and as a person, I had a number of formative experiences between my time as a classroom teacher and beginning this research study. I first lectured for two years in the School of Education at Iowa State University, an experience that provided me with new questions about the role of schools in society and the subject of social studies within those roles. These questions can be summarized as "What is all this for?" I thus entered a Ph.D. program in Education with an emphasis in Social Studies Education and Social Foundations of Education

where I completed course work in the history of education, curriculum theory, learning theory, social studies education, political philosophy, critical race theory and research methodology. I was able to engage in these new ideas full time for multiple years, an experience most classroom teachers do not have the privilege of. So, while I still identified as a teacher when entering this research study, I had new intellectual tools and a new identity as a teacher educator and research scholar that I brought with me. These tools and identities, which are not common to classroom teachers, provided me with an etic position as well.

This positionality left me with a sense of responsibility to appreciate and respect the work and craft of each of the participants in my study. It also provided me with a responsibility to view their practices honestly, in light of the social justice-aligned theory I had adopted. I knew I needed to approach this research in critical ways in order to understand the opportunities for and constraints blocking rigorous social justice-oriented democratic education. I needed to do this so that the research and practice in the field could continue to improve.

Lastly, there are important social locations I need to identify to fully note my positionality within this research. I identify as a white, cisgendered, middle-class, straight woman. While these identities were emic to my particular research contexts, they warrant special consideration in any work towards social justice. My identities have afforded me innumerable privileges within society, of which I am still learning. While I have always bended towards social justice, for much of my life, I lacked some of the same critical and intellectual tools that the teacher participants in my study do. I continue to learn ways in which I still perpetuate injustice in the world, but at the same time try to cultivate ways to resist those injustices. Put together, as a social justice scholar with this identity, who is privileged by the same systems in which I critique, I enter this research space with a critical lens but a continuously developing,

reflective consciousness. I acknowledge that my engagement in social justice work is problematic in ways that I cannot yet remedy, but will continue to work towards solving.

Methodology

Theoretical Framework

Making meaning of how teachers' ideas of disciplinary inquiry and justice-oriented civic goals translate into practice requires a theoretical framework that accounts for the social nature of learning within contexts. Second generation activity systems theory (Engeström, 2000) was thus employed as a theoretical framework. Figure 1 illustrates a general understanding of these cases through second generation activity systems theory (Yagamata-Lynch, 2010).

In response to behaviorism, Vygotsky (1980) developed a cultural-historical approach to human development and learning that shifted the assumption, grounding the field of psychology at the time, that social life is only a result of individual psychological operations, to a position that illuminates how individual psychological operations emerge from social life. This theory also included the importance of mediating social and cultural artifacts in such learning, such as language.

Cultural Historical Activity Theory (CHAT), a term popularized in the 1990's, describes the second generation activity theory that builds off of Vygotsky's early work in cultural-historical psychology. It is an important theoretical tool for organizing and understanding this research because it allows for the contemplation of two processes that are in constant operation in any human learning: the internalization of mediating tools spurred by participation in other activity systems and the resulting externalization of the subject's activity in the situated activity system under study (Engeström, Miettinen & Punamäki, 1999). CHAT is also important for understanding the research question and collected data for the following reasons 1) it accounts

for the social nature of learning in object oriented activity, 2) it focuses on tools in object-oriented activity, which is important because the disciplinary thinking literature continually frames disciplinary inquiry as using the tools of experts, and 3) it illuminates opportunities and internal contradictions in the activity which pose a space for expansive learning (Engeström, 2001) and which are also the focused findings of this study.



Figure 1. Activity System of Teachers using Disciplinary Inquiry Practices to support Social Justice Goals. This figure represents the theoretical framework used in this research study (Engeström, 2000; Yagamata –Lynch, 2010).

Though previously underused in education, CHAT is now often employed to understand a wide range of teaching and learning phenomena (Roth & Lee, 2007), including spaces for potentially liberatory and expansive learning (e.g. Guitierrez, 2008). While not used extensively in social studies education, some social studies scholars have used CHAT to understand the activity of social studies teachers (e.g. Swalwell, 2013). In other education fields, CHAT has emerged as an important tool for understanding such phenomena as teacher learning (e.g. Douglas, 2011) and parental engagement (e.g. Barton et al, 2004), and ideas from CHAT have

been extended to think about simultaneous engagement of multiple activity systems during human learning and “third spaces” where such hybridity happens (Gutiérrez, Baquedano-López,, & Tejeda, 1999; Moje et al, 2004).

In this dissertation, second generation cultural historical activity theory was used in a number of ways. First, all learning, both teacher and student learning, was viewed through the lens the theory provides. When a teacher within the study would describe historical thinking or use a historical inquiry practice, it was assumed that those conceptualizations and the resulting tools were developed over time, in culturally and socially embedded ways and through the internalization and externalization processes of the teacher’s experiences in various activity systems. Second, when data of the case was analyzed, it was also viewed as a social construction, taking into account the social nature of the language the teacher was using. Third, the second round of data analysis included mapping the initial codes onto the activity system framework to understand the emerged codes as opportunities, spaces of expansive learning towards the objectives, or internal contradictions, constraints that disrupted expansive learning towards the goals.

This research does not aim to use CHAT to interpret the data in order to build a theory of teachers’ activity. Rather, CHAT is used as an organizing and theoretical framework to illuminate the many parts of the activity that were in play, such as the teacher’s identity within school culture and the concrete or perceived rules and divisions of labor she was adhering to as she taught. It also allowed the research to focus on the disciplinary inquiry practices as contextually-embedded, socially and historically constructed tools being employed to meet contextually embedded, socially and historically constructed objectives. Understanding the power-laden nature of these tools, as Vygostky’s theoretical roots in Marxist traditions assume

(Wertsch, 1985), allowed them to be seen within the political work of curriculum creation and pedagogical practice.

Design

This research study was designed as a qualitative multi-case study (Merriam, 1998) of social studies teachers using historical inquiry practices to support social justice goals. It is grounded in the axioms of naturalistic inquiry (Lincoln & Guba, 1985), and used ethnographic and phenomenological methods for data collection.

Naturalistic inquiry. Naturalistic Inquiry, both holistically and particularly, was used in this research project. It was useful for this project for a number of reasons. First, naturalistic inquiry allows the researcher to account for more than what is confined in a research hypothesis (Lincoln & Guba, 1985). While accounting for everything is both impossible and undesirable in research that is both time and labor constrained, because naturalistic inquiry does not try to prove/disprove hypothesis or generate answers by controlling variables, such research design allows for researchers to enter research spaces with more openness to their research question. Naturalistic inquiry also starts from the assumptions that research is value-bound, phenomena are context-dependent, reality is socially constructed and multiple truths exist. Each of these assumptions is a necessary starting place for inquiring into activity systems that find their theoretical foundations in post-positivism and sociocultural learning theory.

Multi-case study. Within naturalistic inquiry, this research project was designed as a multi-case study. A case study design binds the research problem to a particular system in a context (Merriam, 1998). A multi-case study explores multiple cases of similar systems. Each of the cases of this multi-case study were bound by the activity system of social studies teachers using disciplinary practices as tools for justice-oriented civic goals, therefore the activity system,

itself, binds each case. Ways in which mediating contradictions, tensions, and opportunities existed in each of the activity systems was the unit of analysis under study. Data was collected in this study to both describe the activity systems from a subject and system view (Engeström, Miettinen & Punamaki, 1999) and to make interpretations of the activity system from a subject and system view. Therefore, this was both a descriptive and interpretive multi-case study.

Participants. Participants for this study were purposefully sampled based on publicly identified justice-oriented teachers and later self-identified teachers who have justice-oriented civic goals and use disciplinary inquiry practices in class. The recruitment of teachers did not focus on exemplars, rather examples of teachers who were at least trying to do these two things at the same time. Two professors at Iowa State University first identified four practicing classroom teachers who they knew through coursework at the University or through social studies professional organizations who met the desired sample characteristics. Of those four participants contacted, three agreed to take part in the study after an initial meeting; the fourth did not respond. To deter costs of their participation, such as travel, each participant was provided an honorarium of three hundred dollars for their participation. The following paragraphs briefly describe each participant. Pseudonyms are used in this dissertation for all participants and their towns and cities.

Daphne in Farmswelle. Daphne is a white, female, third-grade teacher with 27 years of classroom experience. Once a week, Daphne also adjuncts at a local university. She is well versed in education literature and has seized many opportunities for professional development. Daphne has won state and national teaching awards, and she serves on state and national committees of social studies professional organizations.

Daphne teaches in a rural/suburban consolidated school district that serves a population that Daphne describes as upper and lower class students with not a lot “in between”. The student population in the district is approximately 2% Asian American, 7% Black, 4% Hispanic, 5% Multiracial and 82% White. 31% of the district’s students are eligible for free or reduced lunch. During the time of this study, Daphne had only three students of color in her classroom.

Fred in Hammerville. Fred is a white, male, fourth year middle school social studies teacher. Before going back to school to earn his teaching credentials, Fred worked with individuals with intellectual disabilities. In the past several years, Fred has gotten increasingly involved in political and social activism. During the time of the study, Fred was also enrolled as a part-time master’s student at a nearby university and was working towards a master’s of education with a certificate in social justice. During summers, Fred works as bike tour guide in Alaska.

Hammerville is a town of about 13,000 people. Fred describes Hammerville as a working-class town with many students living in poverty, and with a few families that might be considered part of the “upper echelon” class, as Fred describes it. There is some racial and ethnic diversity in the school district with 5% of students identifying as Hispanic/Latino, 4% Multiracial, 2% Black, and less than 1% Asian, Native American and Pacific Islander each.

Thelma in Chariotville. Thelma is a white, female in her 30th year of teaching at Chariot High. Thelma identifies mostly as a U.S. history teacher and is very passionate about the Civil Rights Unit that is the focus of the study. Chariot High is a very well-resourced high school in a suburban/urban environment. While the school has historically had a reputation as the rich, white suburb school, the spreading and increasingly gentrified Metropolis near the school has changed its demographics in recent years. At the time of the study the high school was 74% white.

Data Collection

Data used in this paper was collected over eight months and includes three formal interviews, participation in three focus groups, over 100 hours of observations of classroom instruction and planning time, and the collection of planning and teaching documents. The focus of this case is one curriculum unit, chosen by the participant, which they felt best exemplified their efforts in using disciplinary inquiry practices to meet their social justice-oriented civic goals. The implementation of each teacher's selected unit was observed in its entirety.

Description of interviews. The interviews and focus groups were structured loosely around Seidman's three-step interview process, which attempts to understand the participant's situated experience and the meaning she made of it (Seidman, 2012). The first interview inquired into the participant's background and general teaching experiences. It was conducted during the fall semester. The second interview focused on the participant's curriculum planning and goals for their unit and was conducted before the observations of their unit began. The third interview facilitated a reflection of the participant's implementation of the curriculum unit and was conducted after the observations of the unit had ended. There were nine interviews in total. Each lasted between 30 and 90 minutes. A list of general questions for each interview is included in Appendix A. Each interview was audio-recorded.

Description of focus groups. The focus groups were guided by the same order of questions as the interviews, but with an added opportunity for the participants to discuss with each other. Additionally, opportunities were presented to discuss the constructs of the research question in light of some descriptions based in literature. For example, we looked at and discussed Westheimer and Kahne's (2004; Westheimer, 2015) civic education social justice-oriented citizenship characteristics. We also looked at and discussed characteristics of historical

thinking (Wineburg, 2001; Vansledright, 2004). The first focus group was conducted in the fall semester. The second was conducted before the observations began. The third was conducted after all the units had been observed. Each focus group lasted approximately two hours and thirty minutes. A list of focus group questions and discussion prompts for each focus group is included in Appendix B. Each focus group was audio-recorded.

Description of observations and document collection. Observations were conducted for each participant's chosen curriculum unit. For Daphne, an elementary teacher, this included 8 weeks of observations for a large part of each school day because her social studies curriculum was integrated into her entire school day. Daphne's classroom was observed for over 80 hours. For Fred and Thelma, I observed the entire unit for the same one section each day. I observed Thelma for approximately 12 hours and Fred for approximately 14 hours.

During the observations, I did not interact too much with the students. During classroom learning activities, I walked around the room to listen to the teachers' conversations with students while trying not to be distracting. I also collected documents of the teaching materials, including anything they were handing out to students, and took pictures of resources they were using. No student data was collected during the research process. I only collected curriculum materials.

While conducting observations, I wrote down "jottings" (Emerson, Fretz & Shaw, 1995) in a research notebook, trying to represent what I was both seeing and hearing about the teaching practices, conversations and general culture of the classroom in light of my specific research questions. I filled one notebook for Thelma, one notebook for Fred, and four notebooks for my observations of Daphne. As soon after the observations as I was able, I typed the jottings into

field notes, filling in important details and description that I was not able to write by hand. These field notes became the observation data that was later analyzed.

Data Analysis

After reading through the qualitative data multiple times, the observation notes and transcripts from interviews and focus groups were coded. There were two iterations of coding. The first round of coding was done with Dedoose software drawing from ideas of grounded theory (Strauss & Corbin, 1998), which allowed for reoccurring ideas to emerge directly through the data in a grounded theory approach while also acknowledging that all knowledge is theory-laden. Thus, cultural historical activity theory and the research questions existed as lenses through which this grounded theory coding was completed. In the entire multi-case study, over 240 codes emerged and 640 excerpts were created. The codes were then subjected to a second layer of analysis to understand how they represented opportunities and constraints present within the activity system. Codes that represented the most meaningful opportunities and constraints within Daphne's activity were generated into themes and became the findings. This second round of data analysis was done iteratively through the writing process. Sometimes it necessitated going back and doing more coding of continually emerging ideas. Because an "activity system as a unit of analysis calls for complementarity of the system view and the subject's view" (Engeström, Miettinen & Punamäki 1999), I interweave in the writing both the subject's view of their teaching practices and a systemic analysis of their activity. Subject view findings were member checked with each participant to ensure an accurate description of their perspective of the activity.

Conclusion

Overview of Three Papers

The following papers represent the current understandings that have emerged from this research project. While they far from encapsulate each teacher's entire activity systems, they do represent important findings that can help the field of social studies education push further towards the employment of historical inquiry practices to further social justice education.

Paper One: Employing disciplinary inquiry practices to support social justice-oriented civic goals: The opportunities and constraints afforded in exemplary elementary teaching

Abstract: This paper reports findings of one case of a larger multi-case study. The paper highlights the opportunities and constraints present in the activity system of one exemplary elementary teacher who uses historical inquiry practices to support the social justice-oriented civic goals she holds for her students. Her work offers insight into promising connections between disciplinary inquiry practices and social justice education particular to elementary teaching and but it also reveals important constraints to consider that are prevalent enough to limit even an exemplary elementary social studies teacher's social justice practice.

Paper Two: Economics education through a historian's task and not the master's tools

Abstract: This paper highlights the opportunities and constraints present in the activity system of a 7th grade social studies teacher with social justice oriented civic goals who uses historical inquiry practices to support a critical inquiry of economic systems. His work offers insight into promising opportunities into the uses of historical inquiry practices in

interdisciplinary economics units with social justice intent. It also illustrates the critical importance of organizing frameworks for justice in both teaching and learning.

Paper Three: The case of the high school history teacher who wanted to include Ferguson in classroom inquiry but chose not to.

Abstract: This paper reports the case of Thelma, a veteran high school history teacher, who charges herself and her curriculum with helping students navigate contemporary race-related events through historical inquiry. In the end, however, Thelma chooses to not fully engage in these goals. This paper highlights the constraints she experienced and the choices she made within her teaching context. This paper speaks towards calls in the field to more fully understand teacher practices related to inquiry and social justice pedagogy.

PAPER NUMBER ONE**Employing disciplinary inquiry practices to support social justice-oriented civic goals: The opportunities and constraints afforded in exemplary elementary teaching**

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Abstract: This paper reports findings of one case of a larger multi-case study. The paper highlights the opportunities and constraints present in the activity system of one exemplary elementary teacher who uses historical inquiry practices to support the social justice-oriented civic goals she holds for her students. Her work offers insight into promising connections between disciplinary inquiry practices and social justice education particular to elementary teaching and but it also reveals important constraints to consider that are prevalent enough to limit even an exemplary elementary social studies teacher's social justice practice.

Introduction

It is the end of the school day in Daphne Johnson's 3rd grade classroom. Her students had just taken turns in groups sharing their analysis of historical images of segregation. Before leaving the carpet to pack up his belongings and line up at the door, Shane, an eager white male student approaches her. "Ms. Johnson, I know you said that segregation stopped at different times in different places, but when did it finally end? When was the last segregation?" It was the first time, in many weeks of observing Daphne's class, in which I ever saw her hesitate without a clear and confident teaching move. "Well," she finally said, "that would be a good thing to research."

What precipitated this important social justice-related question from a white third-grade student in the Midwest? What curriculum experiences prompted it? And why did Daphne hesitate and decide not to tell her student the reality that segregation *still* exists because racially motivated public policy has kept it in place (Rothstein, 2015).

Drawing from a multi-case study of teachers who use historical inquiry practices to support social justice civic goals, this paper highlights opportunities and constraints in Daphne's practice as an exemplary elementary social studies teacher that illuminate how the field of social studies education, and elementary education more particularly, can use historical inquiry tools to promote robust and radical civic goals that challenge social injustice (e.g. racism, sexism, poverty). Grounded in an analysis of Daphne's teaching as an exemplary elementary social studies teacher, this paper demonstrates that tremendous opportunities exist for historical inquiry practice in social justice education. It also demonstrates that in order for teachers to leverage the affordances of this pedagogy, they may need to engage with critical theories of race as a teaching tool.

Guided by second generation activity theory (Engeström, 2000), this paper asks the following questions: 1) What opportunities for developing social-justice oriented citizenship exist within the activity system of one exemplary elementary social studies teachers' employment of disciplinary inquiry practices, and 2) What constrains the teacher when using disciplinary inquiry practices to meet social justice civic goals?

The Problem Space

In the field of social studies, there has been a longstanding question of how best to educate for citizenship. While there have been many camps throughout this history (Evans, 2004), there have been two relatively distinct camps that are now beginning to converge. One camp focuses on students acquiring disciplinary knowledge, such as U.S. history, and developing disciplinary skills, such as historical thinking, that are assumed to lead to informed civic engagement (e.g. evaluating media sources) (e.g. Seixas, Morton, Colyer, & Fornazzari, 2013; VanSledright, 2004; Wineburg, 2001; Wineburg, Martin & Monte-Sano, 2012). The other camp centers democratic civic education on the collaborative inquiry of political issues such as elections and proposed legislation, often with an emphasis on democratic discussion and deliberation (e.g. Gutman, 1987; Hess & McAvoy, 2014; Journell, Ayers & Beeson, 2013; Parker & Hess, 2001). This camp is promoted through the research evidence that focused opportunities with issues and processes that foster the cultivation of democratic skills and attitudes will lead to active civic engagement (e.g. Andolina, Jenkins, Zukin, & Keeter, 2003; Avery, 2002; Hess, 2004).

In a move that may help further bridge these two camps of disciplinary literacy and issue-centered civic education, the National Council for Social Studies (2013) published a new framework to guide social studies. The College, Career and Civic Life (C3) standards framework

is an inquiry model with four dimensions. The first raises questions that “reflect a social concern that students find engaging; and reflect an enduring issue in the field of civics” (NCSS, 2013, p. 23). The second leads to investigations using disciplinary concepts and skills, followed by the third, which requires an evaluation of sources and a fourth stage of using newly constructed understandings to engage in informed civic action.

In addition to these two camps, which are the mainstream of the field of social studies and thoroughly represented in the C3, a third camp has gradually emerged in recent decades that has largely been left out of the recent integration of the first two. This camp includes those who advocate for a more radical, social justice-oriented citizenship, a goal that the C3 does not name but leaves room for supporting. This research project seeks to connect this more radical conception of civic education with the first camp’s emphasis on disciplinary literacy. What happens when teachers use disciplinary inquiry practices to support radical, robust conceptions of citizenship such as those identified in social justice literature? What follows is a more focused look at these three camps as well as how conversations about these camps have appeared in elementary education.

Camp One: Disciplinary Inquiry

Broadly defined, inquiry is the act of pursuing answers to questions. In social studies education, emphasis on inquiry dates to the work of John Dewey (1916), who advocated for student-driven inquiry as a means of supporting democracy as a way of life. Most contemporary advocates of inquiry-based education agree that inquiry is a natural and iterative process that occurs in both every day and academic life. Disciplinary inquiry is activity that relies on the tools, skills and concepts of an academic discipline to construct knowledge. These tools, skills and concepts are identified and defined by the practices of experts such as historians (e.g. Seixas,

Morton, Colyer, & Fornazzari, 2013; Seixas & Peck, 2004; Wineburg, 2001), geographers (e.g. Bednarz, Acheson & Bednarz, 2006) or economists (e.g. Van Fossen & Miller, 1994).

Much of the work to define and focus social studies curriculum and teaching practices on disciplinary inquiry practices has been done in history education. Studies have identified disciplinary practices by exploring the differences in how experts and novices approach, frame and investigate disciplinary questions in history (Wineburg, 2001). Historical inquiry practices have emerged that include analyzing historical sources for attribution, perspective and reliability (VanSledright, 2004) as well as situating the sources in context (Wineburg, Martin & Monte-Sano, 2012). Other frameworks of historical thinking have included defining historical significance, evaluating evidence, thinking about change over time, analyzing for progress or decline, empathy (or historical perspective taking) and considering historical agency (Seixas & Peck, 2004).

Various studies have found that sustained and rigorous disciplinary inquiry is underused in social studies classrooms (Hicks, Doolittle & Lee, 2004). Furthermore, teachers' epistemological assumptions and teaching dispositions can affect how they engage students in disciplined inquiry (Saye & Brush, 2006). However, research finds that when teachers engage students in practices that include sustained disciplinary inquiry, there are numerous benefits including stronger performance on higher order thinking tasks (Saye & Social Studies Inquiry Research Collaborative, 2014) and better performance on state mandated tests (Saye & Social Studies Inquiry Research Collaborative, 2013). Throughout the disciplinary inquiry literature in social studies, the focus has largely been on literacy skill development, especially within history. However, important connections have begun to be made in the field of social studies that connect disciplinary inquiry practices to the type of civic education conceptualized in the second camp.

Connections between Camp One, Disciplinary Inquiry Focused on History, and Camp Two, Traditional Democratic Civic Education

One recent study has found that disciplinary knowledge and skills in history can support the contemplation of contemporary socio-political issues by political scientists (Shreiner, 2014). Historical narratives and details strengthen the reasoning processes of political scientists. This implores the question: to what extent can historical disciplinary inquiry practices support civic education goals, goals that include the contemplation of contemporary civic issues by K12 students?

Important curriculum frameworks for conceptualizing the connections between historical inquiry and traditional democratic civic education have developed in recent years. Grounded in the Authentic Intellectual Work (AIW) of Newman and Associates (1998), Problem-Based Historical Inquiry (PBHI) frames historical inquiry by focusing on enduring societal questions and issues. Over a decade of research, primarily in secondary education, has been conducted on PBHI and on the consequential and supporting Persistent Issues in History Network (PIHN). Findings convey that teacher collaboration and mentoring can help support teachers' use of and facilitation of PBHI (Saye, Kohlmeier, Brush, Mitchell, & Farmer, 2009). Additionally, technology and multi-media use can add to the student benefits of PBHI if guided expertly by a teacher (Saye & Brush, 1999).

More recently, the concept of Disciplined Civic Inquiry (Saye, Levstik, Monte-Sano & Reich, 2016) has been raised as a response to approaches that emphasize disciplinary inquiry and disciplinary literacy skills as ends in themselves. Through Disciplined Civic Inquiry, disciplinary inquiry practices and skills are used to explore a civic inquiry, framed with the needs of society in mind. This line of thinking extends a well-cited posit that disciplinary experiences in history

can and should support some type of historical narration makes the present time understandable and the future time anticipated, also making the past relevant to the present and helping “listeners” of history identify within temporal change. Historical narration can thus provide “an orientation to practical life in time - an orientation without which it is impossible for humans to find their way” (Rusen, 1987).

Unfortunately, however, disciplinary inquiry literature, and even the work being done to connect disciplinary inquiry to traditional democratic civic education, largely avoids strong stances on the most pressing “problematics” (Maxcy, 1986) of which “listeners” of history must identify within. The national and global sociopolitical context presents continued atrocities of systemic poverty, racism, sexism, and a myriad of other intersectional oppressions (Collins, 1998), and thus demands that social studies inquiries center on more radical social justice goals.

Camp Three: Social Justice-Oriented Civic Goals aligned with Critical Theory

Social justice-oriented civic goals are broad and contested. One reason is because normative theories of social justice span a wide range of political ideologies on the Left (e.g. Allen, 2009; Barry, 1995; 2001; Fraser, 1995; Habermas, 1962; Mills, 1997; Rawls, 2009 Young, 1990). Much scholarship within social studies education working to define social justice civic education uses the helpful framework of Westheimer and Kahne (2004; Westheimer, 2015), which defines a social justice-oriented citizen as one who: 1) “Critically assesses social, political, and economic structures to see beyond surface causes”, 2) “Seeks out and addresses areas of injustice”, and 3) “Knows about social movements and how to effect systemic change” (Westheimer & Kahne, 2004, p. 240). However, this framework lacks any normative ideas about what social justice actually means.

Since the actions defined by Westheimer & Kahne can seemingly be taken-up by citizens with *any* political orientation, critical theories of education offer an important additional lens to orient social justice citizenship education. As long as social justice education aims to serve well-intended purposes, it must make decisions about the direction it intends. As George Counts (1932) once said, “If an educational movement, or any other movement calls itself progressive, it must have orientation; it must possess direction. The word itself implies moving forward and moving forward can have little meaning in the absence of clearly defined purposes” (p. 4). Critical theories such as Marxism, Feminism, Critical Race Theory, Queer Theory and others can give direction to frame civic inquiries and may also “expose how relations of power and inequality (social, cultural and economic) in their myriad of forms, combinations, and complexities are manifested and are challenged in the formal and informal education of children and adults” (Apple, 2016, p. xi).

Critical approaches to social studies education began as early as when scholars in the United States began to create critical theories for the field of education in general. In fact, foundational scholars in the critical theory of education, such as Michael Apple and Henry Giroux, cultivated their early ideas as social studies teachers (Gottesman, 2016). In Giroux’s case, it was the application of Freire’s (1970) *Pedagogy of the Oppressed* to his social studies classroom that inspired his initial scholarship in critical educational studies (Gottesman, 2016). While Apple’s work has remained centered in curriculum theory, it remains relevant to social studies specifically, including his early work, which illuminated “The hidden curriculum and nature of conflict” (Apple, 1971) in science and social studies curriculum, and unveiled the political nature of all curriculum (Apple, 1979).

Scholars of social studies have also long used critical theory as a lens to engage in the work of social studies education (e.g., Anyon, 1979; Cherryholmes, 1978; Ladson Billings, 2003; Manfra, 2009; Stanley, 2005), but that lens remains a marginalized one (Shear, 2016). Still, the field of social studies has begun to include a broad range of critical theories within its scholarly discourse from Queer Theory (e.g., Mayo, 2013; Lapointe, 2016) to postcolonial theory (e.g., Shear, Knowles, Soden & Castro, 2015).

Literature points to various social studies curriculum and pedagogy that supports social justice goals aligned with critical theory, from the more abstract critical theoretical work of scholars such as Freire (1970) and hooks (1994) to the more concrete unit and lesson planning work of teacher-activists such as Bill Bigelow (e.g. 2002; 2008; 2014). In most cases, though, when conceptualizations of strategies that support these goals are framed, such as discussion of social issues, studies find that such strategies are underutilized (Kahne, Rodriguez, Smith & Thiede, 2012), and various policy contexts, such as high stakes testing, often prohibit their likelihood (Westheimer, 2015). When teaching strategies that support social justice-oriented civic goals are enacted, they can have positive effects for students, including the marginalized (Levinson, 2012) and privileged (Swalwell, 2013). In all instances, it is important that such teaching actually equips students to disrupt the status quo and not just to maintain it (Swalwell, 2013; Wheeler-Bell, 2012).

Critical Inquiry frameworks tend to use the axioms of critical theories such as feminism and Marxism to question and deconstruct hegemonic narratives in tangible resources, such as curriculum. Recently, however, scholars have begun to imagine a critical inquiry approach to disciplinary inquiry in which disciplinary historical skills merge with skills from political life to alter students' historical consciousness in ways that they are oriented towards a more socially

just world (Saye, Levstik, Monte-Sano & Reich, 2016). This research contributes to this newly emerging conversation between disciplinary inquiry and critical theory.

Elementary Social Studies Education

The context of elementary social studies is important to understanding how an elementary teacher operates within disciplinary inquiry and social justice-oriented civic education frameworks. Social studies is increasingly marginalized in the elementary classroom for a variety of reasons, including teachers prioritizing it below math and reading and considering it unimportant (Van Fossen, 2005; Zhao & Hoge, 2005). Various policy contexts exacerbate this marginalization including the national standardization movement (Fitchett & Heafner, 2010).

Despite the marginalization of social studies, tremendous opportunities for teaching towards social justice civic goals and using the tools of historical inquiry practices exist within the context of elementary classrooms. First, elementary age children are able to engage in rich social studies learning. For instance, when explicitly scaffolded, elementary students are able to engage in historical thinking and reading strategies (Nokes, 2014). And, many opportunities to engage elementary students in historical thinking exist within elementary social studies curricular resources (Bickford, Dilley, & Metz, 2015). Second, abundant research has long existed that shows the ability of young students to form complex understandings of the social world (National Council for Social Studies, 1988). However, little is known about how elementary teachers utilize historical thinking opportunities to support the development of social justice-oriented citizenship.

This research aims to understand how radical, social justice oriented civic goals can be supported through historical inquiry practices within an elementary context.

Methodology

Theoretical Framework

Making meaning of how teacher's ideas of disciplinary inquiry and justice-oriented civic goals translate into practice requires a theoretical framework that accounts for the social nature of learning within contexts. Second generation activity systems theory (Engeström, 2000) was thus employed as a theoretical framework. Figure 1 illustrates a general understanding of this case through second generation activity systems theory (Yagamata-Lynch, 2010).

In response to behaviorism, Vygotsky (1980) developed a cultural historical activity approach to human development and learning that shifted away from the assumption, grounding the field of psychology at the time, that social life is only a result of individual psychological operations. He hoped to instead illuminate how individual psychological operations emerge from social life. This theory also included the importance of mediating social and cultural artifacts in learning, such as language.

Cultural Historical Activity Theory (CHAT), a term popularized in the 1990's, describes the second generation activity theory that builds off of Vygotsky's early work in cultural-historical psychology. It is an important theoretical tool for organizing and understanding this research question because it allows for the contemplation of two processes that are in constant operation in any human learning: the internalization of mediating tools spurred by participation in other activity systems and the resulting externalization of the subject's activity in the situated activity system under study (Engeström, Miettinen & Punamäki, 1999). CHAT is also important for understanding the research question and collected data for the following reasons 1) it accounts for the social nature of learning in object oriented activity, 2) it focuses on tools in object-oriented activity, which is important because the disciplinary thinking literature

continually frames disciplinary inquiry as using the tools of experts and 3) it illuminates opportunities and internal contradictions in the activity which pose a space for expansive learning (Engeström, 2001) and which are also the focused findings of this study.



Figure 1. Activity System of Teachers using Disciplinary Inquiry Practices to support Social Justice Goals. This figure represents the theoretical framework used in this research study (Engeström, 2000; Yagamata –Lynch, 2010).

CHAT, while previously underused in education (Roth & Lee, 2007), is now often employed to understand a wide range of teaching and learning phenomena. Critical scholars in education have often employed CHAT to understand potential for liberatory and expansive learning. While not used extensively in social studies education, some social studies scholars have used CHAT to understand the activity of social studies teachers (e.g. Swalwell, 2013). In other education fields, CHAT has emerged as an important tool for understanding such phenomena as teacher learning (e.g. Douglas, 2011) and parental engagement (e.g. Barton et al, 2004). Ideas from CHAT have also been extended to think about hybridity, or engagement of

multiple activity systems simultaneously during human learning and “third spaces” where such hybridity happens (Gutiérrez, Baquedano-López, & Tejeda, 1999; Moje et al, 2004).

In this research, second generation cultural historical activity theory was used in a number of ways in this research. First, all learning, both teacher and student learning, was viewed through the lens the theory provides. When a teacher within the study would describe historical thinking or use a historical inquiry practice, it was assumed that those conceptualizations and the resulting tools were developed over time, in culturally and socially embedded ways and through the internalization and externalization processes of the teacher’s experiences in various activity systems. Second, when data of the case was analyzed, it was also viewed as a social construction, taking into account the social nature of the language the teacher was using. Third, the second round of data analysis included mapping the initial codes onto the activity system framework to understand the emerged codes as opportunities, spaces of expansive learning towards the objectives, or internal contradictions, constraints that disrupted expansive learning towards the goals.

This research does not aim to use CHAT to interpret the data in order to build a theory of teachers’ activity. Rather, CHAT is used as an organizing and theoretical framework to illuminate the many parts of the activity that were in play, such as the teacher’s identity within school culture and the concrete or perceived rules and divisions of labor she was adhering to as she taught. It also allowed the research to focus on the disciplinary inquiry practices as contextually-embedded, socially and historically constructed tools being employed to meet contextually embedded, socially and historically constructed objectives. Understanding the power-laden nature of these tools, as Vygostky’s theoretical roots in Marxist traditions assume

(Wertsch, 1985), allowed them to be seen within the political work of curriculum creation and pedagogical practice.

Research Design

The data reported in this paper is from one case of a larger qualitative multi-case study (Merriam, 1998) of social studies teachers using historical inquiry practices to support social justice goals. It is grounded in the axioms of naturalistic inquiry (Lincoln & Guba, 1985), and used ethnographic and phenomenological methods for data collection. Data used in this paper was collected over eight months and includes three formal interviews, participation in three focus groups, over 80 hours of observations of classroom instruction and planning time, and the collection of planning and teaching documents. The focus of this case is one curriculum unit, chosen by the participant, which she felt best exemplified her efforts in using disciplinary inquiry practices to meet her social justice-oriented civic goals. The interviews and focus groups were structured loosely around Seidman's three-step interview process, which attempts to understand the participant's situated experience and the meaning she made of it (Seidman, 2012). The first interview inquired into the participant's background, the second focused on the participant's curriculum planning and goals and the third interview facilitated a reflection of the participant's implementation of the curriculum unit. Similarly, the focus groups were guided by the same order of questions as the interviews, but with an added opportunity to discuss with the other participants, particularly about the constructs of the research question, such as the scholarly definitions of historical thinking practices and social justice education. In the focus groups, we also used Westheimer and Kahne's civic education framework to discuss what it means to prepare students to be social justice oriented as well as other social justice goals the teachers hoped to be supporting.

Participant and Context

Daphne's third grade classroom is the focus of this case. Daphne is a white female with 26 years of teaching experience, 11 of which have been in her current district. She was selected for the study because of her reputation amongst social studies educational experts and colleagues throughout the state as an elementary teacher who both uses disciplinary inquiry practices and who holds social-justice oriented goals for her students. While the original research proposal for the larger study did not include the recruitment of "exemplary" teachers, this aspect of Daphne's identity became salient in the analysis of her activity system. Several characteristics support Daphne's identification as an exemplary teacher. Witnesses to her teaching, including myself as the researcher, often celebrate the smoothness of her class operation, the care and confidence in which she consistently engages all students, and the rigor of her standards of learning. Additionally, she has won both state and national awards for her teaching and she serves in social studies leadership roles at the district, state, and national level. She also teaches an elementary social studies methods course at a local university.

Importantly for this study, Daphne identifies as someone who uses disciplinary inquiry strategies in the classroom and who holds social justice oriented goals for her students. Among the many positive characteristics that define Daphne's statewide reputation are her knowledge and use of historical inquiry practices. She served on a Teaching American History grant, an opportunity that she considers a turning point in her teaching career, and through that grant has developed historical inquiry units that are used by many teachers. She has even furthered her own historical inquiry skills by participation in a Gilder Lehman Institute. She also frequently presents about historical inquiry practices at local, state and national practitioner conferences.

Additionally, upon the initial focus group with Daphne and the other participants, she identified as holding the social justice-oriented civic goals of Westheimer and Kahne's (2004) framework for her students. She connected her practices to social justice-oriented civic education when shown the identified characteristics of Westheimer & Kahne's framework, "That note about democratic social movements and how to effect systematic change, I think that's where we are because I try to teach them about different things in history and have them relate to what's going on now and they may or may not be able to make a huge change, but I think something small is more what it is."

Daphne teaches in a consolidated school district that includes students from many rural and suburban communities in three different counties. The student population in the district is approximately 2% Asian American, 7% Black, 4% Hispanic, 5% Multiracial and 82% White. 31% of the district's students are eligible for free or reduced lunch. During the time of this study, Daphne had only three students of color in her classroom.

Daphne chose an inquiry unit on African American history, from "slavery to civil rights," as the focal point for the study. The unit was over eight weeks long and focused on the following compelling and supporting inquiry questions: How do people overcome hardship? What is slavery? How was the country divided during the Civil War? And how did African Americans overcome oppression after the Civil War? She moved mostly chronologically through this history and she engaged her students in primary and secondary sources daily to help them inquire into these questions. She also used the inquiries as opportunities to present some resources that connected current issues of systemic racism, such as the police killing of Michael Brown in Ferguson, Missouri, to historical battles for justice.

Data Analysis

The qualitative data discussed in this paper was collected from interview transcripts, focus group transcripts, observation notes, and teaching and planning documents. Data went through two iterations of coding. The first round of coding was done with Dedoose software drawing from ideas of grounded theory (Strauss & Corbin, 1998) which allowed for reoccurring ideas to emerge directly through the data in a grounded theory approach while also acknowledging that all knowledge is theory-laden. Thus, cultural historical activity theory and the research questions existed as lenses through which this grounded theory coding was done. In the entire multi-case study, over 240 codes emerged. The codes were then subjected to a second layer of analysis to understand how they represented opportunities and constraints present within the activity system. Codes that represented the most meaningful opportunities and constraints within Daphne's activity were generated into themes and became the findings for this paper. And, because "activity system as a unit of analysis calls for complementarity of the system view and the subject's view" (Engeström, Miettinen & Punamaki, 1999), I interweave in the writing both Daphne's view of her teaching practices and a systemic analysis of her activity. Subject view findings were member checked with the participant to ensure an accurate description of the activity.

Findings

In accordance with CHAT and activity system analysis (Yagamata Lynch, 2010), I have focused these findings and the related discussion on the opportunities within Daphne's activity system to use disciplinary inquiry practice to support robust social justice-oriented civic goals and the constraints (or internal contradictions) within the activity system that limit her practice from achieving these goals. These opportunities and constraints illuminate the tension in the

vignette at the beginning of this paper, which illustrates that Daphne’s practices are supporting social justice oriented citizenship—but only so far.

Opportunities

A number of opportunities that cultivate the use of historical inquiry practices to support social justice-oriented citizenship emerged from the data of Daphne’s activity system. First, Daphne had a commitment to knowledge construction that afforded her opportunities to create learning experiences in which her students constructed social justice-related concepts, supported social justice-related arguments, and use historical fiction to support both. Second, her historical inquiry practices supported students in inquiry discourse about their own social world. Finally, Daphne was able to capitalize on her identity, reputation, and practices as an exemplary elementary teacher. This included effective classroom management routines, ownership over classroom space and curriculum, mastery of social studies and ELA standards, and administrative and learning community support.

Commitment to knowledge construction. Many of the opportunities for using historical thinking practices to support social justice oriented goals present in Daphne’s case were supported by her pedagogical commitment to the knowledge construction process. Daphne framed her unit on African American history with a compelling inquiry question, “How do we overcome hardships?”, and a number of supporting questions, such as: “What is Slavery?”; “What is Oppression?”; “How is the Country divided during the Civil War?”; and, “How did African Americans overcome oppression after the Civil War?” These questions were posted on the wall during the unit. Daphne’s commitment to students developing their own answers to these questions was observable in a number of ways.

Daphne engaged her students in a variety of resources to help them answer their questions: primary sources, non-fiction texts, historical fiction, movies and even some experiential opportunities. Throughout these learning experiences, Daphne also made concentrated efforts for students to reflect on the development of their answers, to organize their new understandings on “coat hangers”, to ask more questions, and to explain their new thinking. During reflective writing time, students began the different segments of the unit by trying to answer the inquiry questions. They then revisited that writing on a weekly basis, often starting new entries with a line across the page referred to by Daphne and the students as a “line of learning”.

As new questions arose during their engagement with the various texts, Daphne encouraged them to seek answers through the various sources available to them and to submit questions to the classroom “research box” for other students to explore as well. When students developed answers to these questions, Daphne provided opportunities for them to share the new understandings during their daily morning or closing meeting time.

To summarize the knowledge constructed regarding their guiding questions for the units, students organized the analyzed primary sources, talked about each source, and physically adhered the primary source evidence that help them answer each question to classroom anchor charts. More specific to the use of disciplinary inquiry practices to support social justice-oriented civic education, Daphne’s overall commitment to knowledge construction allowed students to use historical sources to support the construction of social-justice oriented concepts, substantiate social justice-related arguments, and integrate new understandings from historical fiction to support historical thinking skills and social justice concepts.

Using historical sources to support the construction of social-justice oriented concepts. One major finding from the case is that Daphne used historical thinking practices, such as the analysis of primary source documents, to help students construct deep understanding of concepts related to social justice. Daphne credits the analysis of primary sources with helping young students engage in the seriousness of history and necessity of civic action.

I think there's a direct connection between things that have happened in history, and I think it's because of seeing how my students take that information, as well as those thinking skills, and apply them, that makes them understand how it affects them as a citizen. It wasn't until I started using real primary sources that they started to make those connections. Before that, I would read books about people. We would read different things, I would do all sorts of literature things and writing things, but it was when I started bringing primary sources really into play where they would be like, 'So that really happened?' It was like a light bulb moment. You can see it in their facial expressions when they go, 'Oh, this happened.'

Daphne had students analyze primary sources multiple times throughout the ten-week unit. As further evidence of her commitment to knowledge construction, Daphne had students use a modified Know, Want to Know, Learned (KWL) chart to analyze the primary sources (see Appendix A). On the KWL chart are embedded questions that require students to use historical thinking skills, such as sourcing and analyzing for perspective. She describes a common jigsaw method that she used to give students exposure to various primary resources throughout the unit using the KWL chart:

Throughout the unit, to get more bang for my buck of what they're trying to do, I give each group a different image, but they're all related. For instance, the first images that

they'll analyze all have to do with slavery, with something—whether it be the slave ship, whether it's going to be taken from the coast, whether it's going to be a slave auction, on a plantation, the slave quarters, all those. Every group will get a different one, and then they'll come back together and share those out...It's like that whole sun rising piece.

Summarize your image, like the who and what's happening, and when is this happening, type of thing. Then, what questions does your group still have about this? They'll share those all out, and then we'll look for just that little piece of what we just put together as a piece of the story.

Daphne's commitment to knowledge construction and her use of primary sources enables historical thinking strategies to support her social justice goals. For instance, Daphne is able to simultaneously give students opportunities to develop historical thinking skills with primary sources while also allowing students to use those analysis skills to develop deep and rich social justice related concepts connected to her inquiry questions, such as oppression and activism. In many cases, the primary sources not only showed activism but themselves were creations of an activist, such as photographer activist Matt Heron¹ whose work students became very inquisitive about throughout the unit.

To deepen students' construction of the concept of oppression, Daphne chose primary sources for her students to analyze that helped them differentiate between the various types of oppressions faced by African Americans, such as slavery, sharecropping, and segregation, and she also chose images that could be sourced closely enough to help students understand the longevity of these oppressive processes.

¹ Matt Heron was a photojournalist who captured important struggles within the Civil Rights Movement of the 1960's. His work was pivotal to bringing photographic evidence of injustices to nationwide audiences.

Using historical evidence to support social justice-oriented arguments. Constructivist pedagogy also allowed students to use analyzed historical evidence to support social justice-oriented arguments. After analyzing primary sources that helped them to construct deep concepts of activism, Daphne had students organize the images and documents on large anchor charts of the various inquiry questions they were exploring. Students then were not only able to identify those images as portraying activism to overcome oppression, but also able to identify the many ways activists worked to overcome oppression, including artwork, music, protesting and speaking out.

Daphne explains the importance of their ability to use historical evidence to come to these conclusions,

“If you can show them those different aspects of oppression, and then show how people overcame those, and what their talents were, and how they used their personal talents ... Whether it was Langston Hughes as a poet, and a writer. Whether it was jazz musicians, through their lyrics, and their music, to tell the story about what was happening. Whether it be Rosa Parks, who's sitting on a bus and who's not giving up her seat. Or, the sit-ins of Greensboro, the Ruby Bridges, the Little Rock 9s... Those are really the hardships of how to overcome when you're oppressed in whatever the way it might be, and what do you do, and what talent do you have that maybe other people may not think of as a talent but it really could be.”

Through writing, students were able to use these examples that Daphne described to make arguments about the many ways activism can look.

Additionally, Daphne reflected that the engagement of historical sources helped students look for solutions for change, another important social justice argument. Because of their deep

engagement with the amendments of the Constitution and the context provided by primary sources to understand those amendments, students would often first turn to what laws needed to be changed to solve a societal injustice. But it wasn't lost on students that activism played a role in forcing such legislative changes. Daphne reflects on what often happens during the Industrialization unit that follows the Slavery to Civil Rights unit:

That's their question every time we start something. "All right, the 13th Amendment, stopped slavery. [the] 15th Amendment... African-American men could vote." We learned about the 19th Amendment. That happened for women. That was their question. We were learning about child labor. "What was it? Was there another amendment?" I said, "It wasn't another amendment. It was a law." We went into the child labor acts and laws, and 1924 and talked a little bit about how those came to be and why. Lewis Hine, we talked a lot about him because they wanted to know. When we were analyzing all those images, his name kept coming up. They asked me, "What was he like? A Matt Heron?"

Because of Daphne's practice of having student analyze historical sources, allowing students to make connections between the texts and construct understandings of concepts related to social justice, they often came to be able to support, with evidence, some important arguments necessary for engagement as social justice oriented citizens. One argument that some students supported in dialogue and in writing was that there are many ways to combat oppression and be an activist. Another was that activism can force systemic change such as the enactment of new laws.

Using historical fiction to support historical thinking and social justice. Throughout interviews and focus groups, Daphne celebrated the importance of historical fiction in her use of

disciplinary inquiry to support social justice goals. Daphne described historical fiction as a resource that both captivated students in historical experiences and supplemented their understanding of historical contexts. “I don’t think you can teach in this way without historical fiction because it totally pulls the gaps together that they have. They look at the primary sources. But without those stories to go with it, they don’t get it.” One such historical fiction story that had tremendous impact on the students and offered surprising accounts of historical accuracy was the American Girl Story “Addy”. While it was clear students could differentiate historical fiction from non-fiction (as Daphne made concerted efforts throughout the year to help students understand different genres), students often referenced Addy’s story when formulating understandings of what was going on in historical documents or during their writing in their social studies notebooks. The students became enthralled with “Addy” and other stories, rushing to get available copies during reading time. It was obvious the impact the stories had on them; it seemed to further their engagement with the issue of racial injustice. Historical fiction was another teaching practice that served as an opportunity to connect historical inquiry pedagogy to social justice civic goals. Additionally, Daphne used historical thinking practices when helping students analyze historical fiction by making note of source information that was included in the book and questioning students about how those primary sources might have been used by the author.

Historical inquiry practices engage students in inquiry discourse about their own world. Daphne believed, and observations of her classroom supported, that the historical thinking activities she engaged students in helped them to develop a community inquiry discourse about their world by reasoning with evidence.

Interviewer: If you had to define a couple of historical thinking skills that you think that you really support in this unit while working towards social justice, what are a couple that you would say are really a focus?

Daphne: I would say the strongest one is thinking aloud, being able to use those skills of looking at something, drawing evidence from it, and sharing what you're thinking is to be able to truly understand a historical piece of whatever it might be, ... is one of the strongest ones that I want them ... and that whole evidence piece of really trying to get them ... "Well this is my opinion," or "This is the evidence."

Additionally, it was clear to Daphne that the inquiry discourse carried beyond the discourse students used to analyze images or make claims about their official inquiry questions. It also affected how they inquired and discussed issues of justice or fairness as members of a learning community. As Daphne recounted,

When they do, I am like, "Whoa." Or, when they start to figure out the Nineteenth Amendment, women can't vote yet. We do the fifteenth amendment, and they're like, "African American men can vote? Well, what about women, if it just says, "men," in there." "Well, that would be a good thing to figure out." "I wonder when women can vote?" I don't answer, I let them figure it out. "See if you can come back in," because we have a research box, so any question you're trying to figure out goes in the research box, but you can take one of those questions home, you can take it to the library with you, and then at closing meeting, if you've answered a question, or you think you've found the source of it, you can share that. You'll get bonus bucks in your checkbook (a positive behavior reward system) for doing that. I always have at least five or six girls that'll come back the next day and say, "It was in 1920 that ..." They go through this whole spiel,

"Well, if women couldn't vote then," I've had boys like, "Women couldn't vote, men had all the power," and they start laughing about it. Then, when we actually learn about it, I had two boys who came to me after they learned about it, and they said, 'At closing meeting, I really think we owe the girls an apology, because we were laughing about that, and really, now, that really wasn't very funny.'

It was clear throughout conversations with Daphne and observations of her classroom, that the routines of analyzing historical sources fostered inquiry discourse that carried over to conversations about their own world. It was common to hear her 3rd grade students say things like, "I agree with that because..." or "We need more evidence" both during historical analysis routines and during classroom meetings.

Capitalizing on the power and reputation of an exemplary elementary teacher.

Daphne's case offers a rare glimpse of how an exemplary elementary teacher seizes opportunities available to her to put social studies teaching, and historical inquiry in particular, at the forefront of her daily curriculum. Daphne's confidence in her reputation as an exemplary elementary social studies teacher provided some of the context for these opportunities to be commandeered. But, other contextual supports, related to her identity and practice, provided figurative and literal space for her to use historical inquiry practices to support social justice-oriented goals, such as classroom management and routines, ownership over classroom space and curriculum, mastery of ELA and social studies standards and administrative and learning community support.

Classroom management and routines. Daphne's ability to foster deep and meaningful historical inquiry, enabling students to constantly make cross-text connections and construct new understandings, was made possible by the well-managed classroom community she had nurtured

since the beginning of the year. Daphne's classroom operated extremely efficiently; transitions were smooth and students worked very hard, always knowing and almost always meeting Daphne's high expectations. During classroom discussions, Daphne artfully made quick decisions about how to redirect, answer or foster discussion about new questions that arose. Students even utilized hand signals to signify when they agreed, made a connection or had a question about something that was said. While any experienced educator would walk into Daphne's classroom and quickly evaluate it as a well-managed classroom by the teacher, Daphne always praised the students, citing their hard work and motivated inquiring little selves as the opportunity that made the possibility to use historical inquiry practices to support social justice goals a possibility in her classroom. However, from a system view of Daphne's and her students' activity, it was clear that the classroom routines and management allowed the very best selves of these inquiring minds the opportunity to deeply engage in the inquiry.

Ownership over classroom space and curriculum. As much as Daphne credited the students for the important thinking going on in her classroom, other opportunities within the activity system also provided an environment where using historical inquiry practices to support social justice goals could take place. One such opportunity was Daphne's ownership over classroom space and curriculum. Upon entering Daphne's classroom, it was easy to see the priority she places on social studies. One half of the front wall was devoted to historical thinking posters, the compelling questions of their social studies units, and the products, such as anchor charts, of their knowledge construction. In the back of the room, one entire wall of cabinets above the coats is a timeline where students place summarized images of people and events from primary sources they have analyzed. Daphne celebrated the importance of the timeline in students' ability to develop historical inquiry practices such as contextualization. This was

evident many times in the observation of her classroom. In one particular instance at the beginning of the unit, two students were in a disagreement about what was going on in a historical image they were analyzing. “Do you need to go to the timeline?” Daphne asked. Minutes later the students came running back to their group after spending a few moments at the timeline. “I think they’re doing it because slavery was going on!” a student tells his group excitedly. Daphne stated that she wished her entire team of teachers utilized a timeline to see the power it holds, but they do not. Clearly, teachers in the building were allowed ownership over their classroom space, an opportunity Daphne used in her work to use historical inquiry practices to support social justice oriented civic goals.

In an informal interview with Daphne, she stated that she always gives whatever curriculum mandates that come down from school or district leadership a good and thorough try. Sometimes there are things she continues to use and other times, she quietly exerts more of her own influence over curriculum, particularly English Language Arts (ELA) resources. She cited the basal reader text as one example of district curriculum that she abandoned, citing both disagreement with how it relayed important ELA concepts and its failure to engage students. Instead, she almost always searches for her own ELA resources, often utilizing sites such as newsela.com and texts from the abundant library of books she has collected in 26 years of teaching. When searching for these resources, she prioritizes their connection to her social studies and/or science inquiry questions. Interestingly, Daphne saw the investment her school had in the Common Core as an important support for her work in that she felt a reason her administration was supportive of her social studies learning was because they could see how it supports the Common Core Standards.

Mastery of ELA and social studies standards. One reason Daphne’s administration may have supported her instruction as it related to the Common Core was because Daphne made the connections abundantly clear in written lesson plans she posted on the wall and often referred to during class. Despite using social studies as a core integrator and integrating her literacy instruction into her social studies inquiry curriculum, Daphne considered herself a literacy teacher first and a social studies teacher second. However, one opportunity that enabled her to powerfully organize curriculum that used disciplinary inquiry practices to support her social justice goals was her ability to find connections between the Common Core ELA and the C3 social studies standards and then use them to suit her other goals. “In my district, if it’s not connected to literacy, I can’t do it”. Her mastery of the standards—concretely understanding what they mean and what they are asking students to be able to do—enabled her to find where she could meet both social studies and ELA standards and use them as support for the curriculum and instruction she was providing, which she felt was still meeting her civic goals.

Administrative and learning community support. Daphne stated that she never received any resistance to these curriculum changes from administration. She attributed this to her good test data and the positive feedback from students and families. Daphne sometimes invited her principal into her classroom to witness her curriculum choices and pedagogy. At least once, she did this to give the administration her own feedback of school changes, such as more minutes added to certain segments of the day. Daphne felt very respected by her administration and felt that her feedback was welcomed and taken into serious consideration. It was clear she experienced tremendous ownership over her curriculum and the confidence she had as a social studies teacher bolstered her use of this opportunity to gather and utilize resources that best enabled her to use historical inquiry practices to support social justice oriented goals.

Additionally, Daphne often referenced a large and wide learning community that supported her work and offered her opportunities to showcase, reshape, and improve it. She has a broad network of in-school and in-district colleagues that she identified as part of her learning community. During the teaching of this unit, she collaborated with the art teacher, technology teacher, and librarian. She also cites her work with social studies professional organizations as an important part of her professional identity. In these spaces, she is viewed as an elementary social studies expert, which offers her opportunities to share her ideas on social studies conversations as well as to present and hone her practices.

Constraints

Despite the overwhelming evidence of Daphne's ability to seamlessly seize the opportunities in her context to use disciplinary inquiry practices to support her social justice-oriented goals, the activity system was not without constraints or even tensions between the apolitical historical thinking practices she was using and the political and social justice goals she was hoping to serve. From Daphne's view, one of the most constraining aspects of her activity was considering the age appropriateness of topics, which limited places where she felt "she could go" in the unit, both due to readiness of her students and her fear of misconceptions they might develop. From a system view, it was clear that Daphne's narrow conception of race and racism limited her ability to utilize disciplinary inquiry practices to support her social justice civic goal by decentering race during the inquiry.

Limits of age-appropriate depth, the concern of misconceptions and the ignorance of identity. Many times, Daphne cited examples of places she "doesn't go" with her unit, including the Ku Klux Klan and lynchings. She felt that students could understand there was violence against African Americans without going into specific details about the violence. In one

particularly powerful book she read to her whole class, *One More River to Cross*, she skipped a page that showed an image of a lynching, but left the whole book available for students to look through afterwards. In another text that students were reading in small groups with Daphne, a student asked about an image of a speculum oris, a device used to force feed slaves who refused to eat. “Why would they do that? Why would they not eat?” the student asked. “Well remember when we read about the Amistad?” Daphne responded, “And how some captured slaves jumped overboard even though they knew they would drown? That’s how bad it was.” Daphne later told me that images such as these were not ones that she would share with the whole class in a forthright manner, but if they discovered such things on their own, she wanted to be honest with them. If there were instances where she really wasn’t sure if students could emotionally handle the truth, she would encourage them to ask their parents about it.

At times, Daphne stated a concern for supporting the development of student misconceptions if she offered too much complexity or introduced things they hadn’t noticed yet to the social justice-oriented historical inquiry. Such is the case of the event described at the beginning of this paper, when a student asked Daphne about the final end to segregation. Because of the perplexity in which Daphne seemed to answer the student, I asked her about the student’s question both in an informal interview after class that day and in a later focus group. She responded that she knew that segregation still exists, but didn’t know far she could push 3rd graders to thinking about the complexity of how segregation was connected to economic issues without constructing a deficit view of African Americans as being poor or construct a misconception that the same de jure segregation laws were still in place. This illustrates a constraint in using historical inquiry practices to support social justice-oriented goals. In Daphne’s case, she felt her students might not be able to comprehend the complexity of the

connections between historical injustice and present day injustice and therefore avoided trying to make the connections apparent. She did this in an effort to make sure students didn't develop misconceptions about the present; she wondered, "Where will this go, if I go down this path?"

From a system view, an additional place Daphne "doesn't go" emerged from the data. Daphne did not support any student reflection on their own racial identities. In focus groups, she wondered and speculated with other participants about pushing kids to notice "color" in case they didn't notice "color" already. However, there was evidence that students were already thinking about their own and others' racial identities during the inquiry. This was especially apparent in two observations of Daphne's classroom. One day early in the unit, Daphne had students write a free response after hearing her read aloud a chapter of *Addy* that included a whipping by the master. When sharing as a whole class, many students honed in on the whipping, asking questions and sharing how that part of the story made them feel. One white male student said, "I was frustrated 'cause I was thinking, you would want to payback that master!" As Daphne responded to him, another white male student turned his head to some of his classmates and said, "I wouldn't want to get whipped. Good thing I'm a white kid." He then pointed to two students of color in the room and says, "but you..." and his voice trailed off. He was clearly indicating that the students of color in the classroom would have suffered different fates than himself at that moment in history.

Another day after small group reading time, where Daphne and four students were analyzing a drawn image of a slave ship in a non-fiction secondary source to discuss the slave trade in Africa and the various ways shipmasters kept the slaves from escaping, a student turned to her friend as they were walking away and said, "I just still don't know why people would do that" (referring to Africans trading other Africans as slaves). Her friend, a female student of

color said, “Would I be a slave? I don’t know if I would.” After her friend appears to ask her about her race, she responds, “Well...I’m mixed”. I mentioned this observation to Daphne later after school because it was clear she didn’t overhear it and she stated that she would have to talk to the student and help her think about it. A few days later Daphne followed up with me that she spoke with the student about her race. Daphne explained that her family was from Colombia and that she told the girl that that meant she was not African American, but also told her that the indigenous people of Central and South America were also oppressed by European explorers. She then went on to say that she just really wants all the students to understand that if they go far enough back in history, all of us have an identity of someone who has been oppressed. She cited women, children and some European immigrant groups as examples of this. It was clear from this conversation with Daphne that she felt this explanation was enough to help students understand race and oppression, and even though students were clearly considering their own racial identity in response to the historical inquiry, this wasn’t something she felt she needed to make central to her curriculum.

Fragmented visions of social justice-oriented citizenship and oppression. The data from Daphne’s interviews, focus group participation, and classroom observations also conveyed a fragmented, unfocused vision of oppression, racism, and social justice-oriented citizenship. While Daphne viewed all of the civic education embedded in her teaching as “connected”, shallow displays of citizenship work often prevailed.

A quick overview of some of Daphne’s year-long practices illustrate her beliefs about citizenship and how she sees the civic education and historical inquiry opportunities as “working together”. The first social studies unit of Daphne’s school year is a historical inquiry unit called, “The American Spirit” in which students explore U.S. history as it relates to such themes of

equality, diversity, honor and others. During this time, she also has students identify some dreams that they have for the future as well as has them interview an adult family member or friend about their dreams. Then, throughout the year, Daphne leads her students in a special class meeting each week. During this meeting, Daphne engages students with a “Dreamers” book that she has created. Each page focuses on a historical or contemporary person who Daphne feels embody the American Spirit. She usually chooses people who relate to the social studies inquiry unit they are on; examples from this unit include Harriet Tubman and Frederick Douglas. On the page is a picture of the dreamer, a description of their life, a powerful quote from the person or a quote related to their accomplishments, and a vocabulary word that embodies their actions. During the weekly class meeting, the class reads the page and talks about the person and their quote. The students write down what the quote means in their own words and sometimes reflect back to their own dreams at the beginning of the year. Daphne then reads a trade book that she has chosen to go along with the dreamer for the week. Last, they have a class deliberation on a random act of kindness they would like to accomplish for the week inspired by the “Dreamer” and their new vocabulary word. Daphne describes how they conclude this yearlong effort:

Then, at the end of the school year, their last writing project will be our essential question that we started with, our compelling, at the beginning of the school year, that goes the whole school year, is, "How can we exemplify the American spirit in our lives?" The American spirit are these themes of equality, diversity, honor, creative spirit, legal ... All those have to do with the very beginning, because they tie back into reading themes, they tie back into every social studies thing that I will teach them throughout the school year, every book that I read, it can go back to one of those. "What theme is that?" It teaches themes, plus it teaches, then, "How does that go into citizenship?" They'll pick, at the end

of the year, what they think are the three most important American spirit themes, and what random acts of the kindness they thought were the important, and they'll write a paper about that.

Daphne's believes the random acts of kindness are connected to her teaching of themes, such as equality, diversity and honor that she framed as part of the American Spirit, which guide her social justice goals and historical inquiries for the school year. And she uses random acts of kindness as opportunities for her students to be "dreamers" who can exemplify a social justice-oriented vision of the American spirit and employ their agency in their own context. And she says, "What might not seem to make the difference right here and now, it might have trickling effects later."

As stated earlier in the paper, when presented with it, Daphne identified her practice with the social justice oriented citizenship description of Westheimer and Kahne (2004). She especially identified with one of the characteristics of description of "knowing about social movements and how to enact change" (p. 240). However, throughout the data collection and upon initial analysis, Daphne's description of the good citizenship she hopes to support through her pedagogy seemed to be a negotiation between personally responsible, participatory citizenship and justice-oriented citizenship. For example, she said,

Probably my top priority as a goal for my students is to be the best person and citizen that you can be, lifelong—a lifelong learner and a lifelong citizen. 'How can I give back to my classroom, to my community, to my state, to my country?' That is probably my top priority, because I think that if we do that, and we instill that in kids, a lot of the other things that work in other academic areas they see, "Okay, so if I can be a good student in

the classroom, and I can be one who does what I'm supposed to be doing, this will make it be this" ... Safe, responsible, respectful are our school and classroom rules.

In addition to this emphasis on personal responsibility and participatory citizenship, Daphne also shared larger societal goals that she hoped her students would solve. For example, she wanted her students to be citizens who solve racism without violence and who would combat environmental destruction.

Upon further analysis of her focus group participation, interviews and pedagogy, it became clearer that Daphne viewed responsible, participatory, and social justice oriented citizenship as connected. She viewed participation in things such as random acts of kindness to be little things that are a part of the big things that make for justice-oriented changes.

I think it all fits together. I honestly do. That's why I think as we're doing whatever the unit that it is, it's important to do the class meetings that connect back to those so that they can see. It's a random act of kindness. It's another social justice issue of how could we fix this or what could we do to look at this piece here, and how does that work together.

But what random acts of kindness do the students choose and on what types of civic action do they focus their efforts? Over the observation period, Daphne's students chose the following random acts of kindness: a book drive for patients at a children's hospital and a thank you sign plus sweet treat for their principal who they chose because she was an "activist" for their school. Daphne also cited other examples of random acts of kindness her students did throughout the years, including making e-books for children in Africa, writing letters to veterans, and making table centerpieces for a local nursing home. While these are altruistic efforts, they are incongruent with the citizenship acts students are learning about in their African American

history inquiry, the inquiry that is intended to help them develop as social justice-oriented citizens. In the historical inquiry unit they are learning about individuals and groups who, at great risk to themselves, attempted to make systematic changes to injustices. The random acts of kindness are not requiring students to do that kind of critical, risk-taking work. While Daphne's belief that small things are related to big things in social justice is compelling, towards what "big things" are these random acts of kindness oriented? While Daphne envisioned the themes from the American Spirit orienting their civic action, it seems the random acts of kindness represented a conglomerate of feel-good activities rather than a concerted effort to enact social justice. Despite this, Daphne cited the random acts of kindness as the most direct connection of her historical inquiry practices to social justice citizenship. Such a mismatch seems to convey a fragmented and unfocused vision of what social justice-oriented citizenship should be and what types of injustice, i.e. oppression, it should work towards eradicating.

Uncritical and narrow definitions of race and racism. Perhaps the clearest and most relevant consequence of Daphne's fragmented vision of social justice was her uncritical conception of race. Despite Daphne's extensive training on historical thinking strategies and her sincere goal of using her African American History Unit to support social movements towards ending racism, she displayed narrow conceptions of race and racism. During focus groups and informal interviews, Daphne sometimes shifted conversations about racism to experiences of prejudice against white people, such as sharing an experience of prejudice her daughter felt she experienced in an African American history college course in college. When talking about her student's question about the end of segregation, she seemed unsure of how systemic racism, connected but different than economic oppression, worked to keep segregation in place. And while her views about racism in history were clear, she sometimes seemed unsure what to make

of racism in contemporary times. Sometimes she referred to racism as something that goes “both ways” and other times focused on what she felt were inappropriate responses by people of color. Consider the framing and centering of Daphne’s dialogue in our first focus group when the group was asked what other kinds of injustice they (the teachers) hope their students work towards and how historical inquiry skills could support those:

That goes back, to something you said, something about our society in general today. We have an entitlement problem in more than one way. We have kids and adults (Other participant: Oh yeah), just not kids either, who think now that everything is in the media well, it’s, well that’s me, you can’t do that to me, you can’t say that to me. At our middle school right now, we have a table of African American students who if anybody even walks by and looks at them, they say, “You’re racist”. ...So I’m not trying to say it’s one socioeconomic group, it’s lots of different entitlement groups who feel like they can or will and are supported in doing whatever they want to do, because they look on TV and the adults are all doing it, too. So I don’t know, I don’t know the answer to it other than we just have to keep instilling in kids that we can all be good people. ... I think back to something both of you have said is that if kids don’t have an inquiry practice, you know how the media, there’s always these outlets of where to find things that maybe aren’t necessarily the truth or maybe something happens and there’s a shooting and there’s whatever. It’s immediately out there. And only a little bit of the story gets told and there’s much more to it and maybe that’s only one side and there’s all these things that kids can quickly jump to conclusions as well as the adults and that’s why you have the looking and these horrible things that are happening in these places and towns because people aren’t willing to see the whole story, what’s the whole, that we should be questioning

these things before we're just jumping in and taking apart a city. ...And I'm sure that people are doing that thinking that they are fighting for social justice when they are doing it. In their minds, I think that's true but if we don't teach them how to have some sort of way to look at and question where's the evidence and what do you know about this and should we know more about this before we make our stand or do what we're doing, I think that's the reason we have some of the problems that we have. People aren't stopping to think first or question anything. They're just jumping to a conclusion.

These quotes illuminate clearly what Daphne sees as the “neutral use” of historical inquiry practices. The examples she uses show that she is sometimes locating societal injustice with the actions of the oppressed rather than oppressors. Though Daphne seemed sincere in her social justice-oriented goals, and she masterfully employed historical thinking strategies in her classroom, her lack of exposure to critical theories of race may have affected to what degree she could, or even wanted to, use such tools to combat systemic racism.

While this paper isn't making claims about the extent to which Daphne's students learned about race within the inquiry. It is providing evidence of the ways in which Daphne's practices may have been constrained by her lack of critical theories about race. More than anything, this narrow view of race and racism may have prevented Daphne from framing learning experiences that centered the deconstruction and disruption of master narratives of race and racism as they apply to contemporary contexts. Although Daphne introduced a resource that connected past racism to events like Ferguson, such as a Newsela reading on rapper Common's song on the Selma soundtrack and his opinions on the connections to Ferguson, such resources served as additive extensions to learning rather than resources that actually helped answer the inquiry questions. The reason these resources could not help students answer their inquiry questions is

because the inquiry questions were not actually asking about contemporary injustice. Daphne hoped students would make connections to contemporary injustice, but did not require it in her inquiry curriculum creation. Although interviews and conversations with Daphne suggest that she did not think that racism had been completely “overcome”, each of her inquiry questions were framed as if it had. Her overarching question of “How do people overcome hardships?” asks students to consider how any hardship can be overcome and then the supporting questions, such as “How did African Americans overcome oppression after the Civil War?” go on to use the oppression of racism as a case of a hardship *overcome* by African Americans. The failure to center contemporary racism itself and the absence of any statements made by Daphne regarding systemic racism or race as a social construct, along with comments Daphne made about racism going “both ways”, support the argument that Daphne understood the injustice of racism as interpersonal conflict rooted in prejudices of skin color rather than race itself being a social construct created to oppress and steeped in structures of power. Perhaps the reason Daphne didn’t frame inquiry questions that helped students understand contemporary racism is that she did not conceptualize the racism of the past and present as part of this same systemic, power-laden struggle. Without exposure to critical ideas about race, Daphne’s training and expertise in disciplinary inquiry strategies alone may never allow her to expand her concepts of race and racism and develop inquiries for her students that truly support her goals of ending racism.

Depoliticizing oppression and hardship. A specific example of her limited concept of racism is evident in the terms she uses to frame the overarching inquiry. To help her students connect to the history of African Americans, she frames much of the inquiry using the term “hardship”. The main compelling question for the unit is, “How can people overcome hardship?” At the end of the unit, the students write their answer to this question. While many students write

about the leadership, activism, and legislation that has worked to dismantle white supremacy throughout American history, Daphne reported that, in the past, at least two students wrote about overcoming *personal* hardships such as parental divorce and losing a pet. Interestingly, while Daphne was excited when students cited such historical examples such as singing spirituals, protests, and civil disobedience, she was thrilled when students used their own stories of personal hardship to illustrate what they had learned throughout the unit such as when they wrote about their dogs dying or parents divorcing. Daphne seemed to wish more students used personal hardships to write about in that final paper. She considered their ability to connect hardships they might face to the oppression faced by African Americans of the past to be one of her goals of the unit:

I hope that they have a sense of hardships. Everyone has them. People have to figure out ways to overcome, to be a good citizen. That I hope that some of their hardships are never as hard as the hardships that they're going to see in this, but they could be ... Look at what these people did to overcome what they had to, and when they (her students) put their mind to it, they can overcome anything that comes their way, too.

She wanted students to make personal connections to the curriculum, acknowledging that in her students' lives those were really difficult situations to experience and she wanted them to be able to work through them. Even though Daphne and her students analyzed powerful historical images that provided evidence of the unique and particularly destructive and violent oppression of racism in the U.S., this didn't seem to be enough stimulus to keep central the social justice-oriented curricular goal of upending racism. Instead, this historical inquiry work was utilized in ways that may have depoliticized oppression and not differentiated it from "hardship". For this majority white class of third graders, connecting the oppression of racism to their lives was an

inherently difficult task that sometimes might have diluted the social and political nature of racism.

Discussion

Daphne's story is one of a rare and valuable case in the field of elementary social studies teaching. First and foremost, she is an elementary teacher who prioritizes and fully integrates social studies inquiry curriculum into the majority of her class day for over half of the school year (alternating with science units). Additionally, Daphne exhibits many of the practices celebrated in social studies teaching as powerful and purposeful instruction (NCSS, 2017; Brophy, Alleman & Halvorson, 2016). The unit is active, value-based, meaningful to students, challenging, and integrative. She also holds considerable power over her curriculum and is supported in her curricular choices in many ways that other elementary teachers who may want to teach more social studies are not. What can be taken from Daphne's case? What can the field learn from her practice?

First, Daphne's case provides empirical evidence of some of the opportunities for using historical inquiry practices to support social justice-oriented citizenship, such as the opportunity to use historical inquiry learning experiences to support students in constructing social justice related concepts and arguments. Additionally, Daphne's case illuminates an opportunity to utilize historical fiction in this work.

Daphne's case also illuminates tensions that exist not only in her own activity, but in the field of elementary social studies education more broadly. For one, the field of education rarely addresses how teachers' contexts, identities, and epistemologies matter when they are taking up "best practices" from the field (Ball & Forzani, 2009). Additionally, while elementary social studies education generally recognizes the connections between historical struggles of injustice

and current ones as the field has begun to focus on teaching historical inquiry skills, it has failed to emphasize the additional teacher learning that needs to happen in order to use historical inquiry skills in ways that will combat rather than marginalize or undermine contemporary injustice. Daphne's case reveals that disciplinary inquiry training is not enough; teachers must also be exposed to critical theories, such as critical theories of race, class, and gender. And last, the field has failed to differentiate how such social justice inquiries might manifest differently in elementary schools than they do in secondary education, while still maintaining radical purpose. All of these tensions create a gap between the potential of disciplinary inquiry practices to support social justice goals and the enactment aimed at meeting that potential. While Daphne's practice offers best glimpses into the imaginable possibilities for disciplinary inquiry practices to support social justice goals, it also unveils how these tensions, both in Daphne's case and generally, can prohibit robust social justice civic education. These three significant ideas, and their relation to Daphne's case, are explored below.

Identity, Context and Epistemologies Matter When Teachers Take Up 'Best Practices'

Daphne's context, identity and epistemology mattered tremendously as she employed disciplinary inquiry practices to support her social justice-oriented goals. Activity theory allows us to see the nuanced ways in which her situated activity system cultivated opportunities and constraints within her practice. First, Daphne was a respected veteran teacher with considerable power and confidence over her social studies and literacy curriculum. This was fostered by both her professional identity as a social studies expert and a school-community context in which she was well known by parents and given tremendous leeway from administration to substitute district curriculum to meet her ELA and social studies objectives. All of this allowed her to integrate language arts and social studies curriculum seamlessly and thus provided a great

amount of time for students to deeply engage in the inquiry she developed and the resources she garnered.

The historical thinking practices she engaged her students in, however, were not merely dropped into any existing teaching practices. It was clear that inquiry-centered curriculum worked so well in Daphne's classroom because it was supported by her every other teaching practice that was grounded in constructivist learning. The best evidence of this is the way in which she took an existing constructivist teaching practice, the KWL chart, and modified it to include questions that supported historical thinking skills and historical inquiry practice. In fact, with the exception of some occasional grammar and spelling activities, Daphne's entire social studies and literacy curriculum was supported by practices that fostered students' ability to build on previous understanding, reconsider misconceptions, and spark and sustain curiosity. From the "lines of learning" in their social studies notebooks to the research question box to the collaborative discussions to the anchor charts used to organize new thinking, Daphne's classroom was a thinking space where students were left room to deeply develop concepts such as oppression and arguments. More so, students in Daphne's classroom were given space to reflect on their own learning and to wonder. And many students conveyed wonderings imperative for social justice citizenship such as "When did segregation really end?" and "Why would a slave not want to eat?" While these wonderings, which may have begun new student inquiries into current segregation and the perspective of the oppressed, may not have centered Daphne's inquiry curriculum, the ways in which disciplinary inquiry practices were utilized within her overarching constructivist teaching philosophy cultivated those important new student questions. A teacher more well-versed in critical race theories may have been able to turn those questions into even more powerful teachable moments.

To capture the potential for disciplinary inquiry practices to further such important engagement with social justice issues, the field of elementary social studies must recognize the ways in which teacher identity, context, and epistemology shape the ways in which teachers such as Daphne are able to merge best practice strategies, such as disciplinary inquiry practices, into their curriculum and pedagogy. The lens of sociocultural learning theory (Vygotsky, 1980) allows us to see the importance of these elements in teaching practices. For example, without considerable grounding in an epistemic view of all knowledge being constructed, such as the grounding that Daphne has and the broad range of daily teaching practices she employs because of it, disciplinary inquiry practices may not be able to foster the important kinds of civic understandings the field encourages.

Additionally, Daphne's context mattered considerably when she was connecting her inquiry to the lives of her students. Making sure inquiries are relevant to students' lives is a teaching practice both required by the C3 framework and celebrated in social studies education literature. But in what ways should an inquiry about African American history and racism be connected to the lives of a mostly white 3rd grader classroom? Daphne chose to connect their lives to the inquiry by focusing on the universal experience of hardship, a connection that ultimately detracted from the social and political nature of oppression, but this connection didn't require students to unpack how white supremacy has caused racial injustice. Additionally, both the white students and the students of color in Daphne's classroom were left unsupported in considering their own identity and the role it plays in historical and contemporary racist systems. Teacher education and professional development need to help elementary social studies teachers recognize the ways in which they need to consider their context when framing how inquiries

connect to students lives, especially if they want to orient such inquiries to meet the demands of social justice.

Disciplinary Inquiry Training is not enough to Overcome Narrow Conceptions of Race and Racism

While Daphne identified her teaching goals as congruent with Westheimer and Kahne's characteristics of social justice-oriented citizenship and, as evidenced above, her teaching practices fostered important opportunities for social justice-oriented citizenship to develop, her inquiry curriculum was not definitively centered on disrupting hegemonic narratives congruent with more critical theories of education. While Daphne introduced a resource aimed at helping students see connections between racial injustice in the past and present, combatting contemporary racial injustice did not frame the overall inquiry curriculum. Instead, Daphne's curriculum may have actually supported master narratives of racism by depoliticizing oppression through equating it with hardship when encouraging students to compare their own personal hardships with the oppression of racism or supporting conclusions that racial oppression has been overcome. Instead of equipping her students to end systemic racism, she may have instead been equipping them to depoliticize racism, equating it with hardships everyone faces and thus engaging in color-blind racism (Bonilla-Silva, 2010). Research has shown the important role teacher education, particularly social studies methods courses (which Daphne teaches), can have in the connections between their own beliefs about race and the instructional practices they choose (Martell, 2017), however as Daphne's case further illustrates, it is imperative that teacher beliefs about the endemic and unique nature of racism are cultivated within those courses.

Daphne focused her overarching inquiry question on the subject of hardship because she wanted her students to develop understandings of how they could overcome their own personal

hardships. She wanted the inquiry focused on their own success, her mostly white suburban and rural students. Despite Daphne's extensive training in disciplinary inquiry practices, her historical knowledge specific to African American history, and her willingness to spend over 8 weeks of her school year teaching African American history, she chose *not* to focus the inquiry unit on racism. Her question redirected the focus away from racism as a current injustice and away from supporting the cause of those most affected by racism, the marginalized and oppressed. One reason Daphne may not have seen explicit anti-racist education (Pollock, 2008) as an imperative is because she did not seem to understand racism as an oppression embedded in a power structure of which she and her students were part of. This was evident by her dialogue in the focus group and her failure to unpack her own and her students' racialized identities in their inquiry learning. Recent research tells us that Daphne's decision to teach African American history in this way with longer temporal and engagement "historical distance" could have been influenced by her own social identity and her perceived needs of her white students (Klein, 2017).

Therefore, Daphne's case provides an empirical illustration of how well-intentioned teachers, dutifully trained in disciplinary inquiry practices and knowledgeable about historical injustice, still need professional development on critical theories of race (Bell, 1989; Delgado & Stefancic, 2012; Ladson-Billings & Tate, 1995; Omi & Winant, 2014) to help orient their social justice curricular goals and disciplinary inquiry curriculum. Daphne may have never been exposed to ideas, whether through professional development or personal experience, that would help her untangle why oppression and hardship are not the same, why racism is different from individual prejudice, and how reverse racism is impossible because of the power-laden social construction of race, which is created and maintain to oppress. Though her teaching may have

been in some ways congruent with the social justice-oriented citizenship education description of Westheimer & Kahne's framework, it didn't go as far to meet the demands of a social justice citizenship aligned with a critical approach to racism that challenges white supremacy (Omi & Winant, 2014). Without providing exemplary, disciplinary inquiry-trained teachers such as Daphne meaningful experiences with critical ideas, we may never know the power that disciplinary inquiry practices may have to support radical social justice goals such as truly anti-racist education.

Social justice civic action developed from historical inquiry needs nuanced clarification for elementary education

Daphne's 3rd grade students' random acts of kindness may have fallen short of enacting social justice, but what types of social justice-oriented citizenship thinking and action can we expect to result from 3rd graders' historical inquiry on African American history? How can elementary students understand the nuanced differences but also connections between historical and contemporary injustice? We know young children can discuss race, racism, and racial identity in contemporary contexts (Feagin & Van Ausdale, 2001; Holmes, 1995; Park, 2011). We also know that they can make sense of racial injustice in the past (Bolgatz, 2005). But how can historical inquiry practices of past racial injustices with young children be used as building blocks for cultivating transformative learning experiences about racism in the present? These are questions that Daphne struggled with as she reflected on the student's question about the longevity of segregation. They are also questions that the field of elementary social studies education has failed to clarify. For example, the literature on historical thinking of elementary students, while finding that some students link history to sociocultural issues such as race (Levstik & Barton, 2011), has not fully explored how such connections can support

understandings of contemporary racism and civic action necessary to uproot it. In what ways can elementary students use understandings developed in historical inquiry to understand and enact contemporary social justice? We know that elementary students are capable of analyzing fairness, identifying injustice, and taking action (Cole & McGuire, 2012), but in what ways can they build from historical understandings and historical consciousness developed in disciplinary inquiry to exemplify the characteristics identified as social justice-oriented citizenship and oriented by critical theories? This line of inquiry remains to be explored.

Conclusion

If we reflect on Shane’s question about “the very last segregation”, we can imagine teaching moves Daphne might have taken had she a more robust critical understanding of race. She might have, as addressed earlier, told Shane the truth—that segregation still exists in every state in the union. She also might have paused his question until the next day, when she could have presented maps, newspaper articles, images or graphs showing the prevalence of contemporary racial segregation. She also might have chosen to follow up with Shane, asking him if he had researched for an answer to his inquiry, scaffolding his efforts, and encouraging him to share his findings with the rest of the class. But the value of classroom qualitative research isn’t about scholars positing what should happen, it is about understanding and analyzing what is happening.

The analysis of Daphne’s activity is that the externalization of all of her social studies teacher learning experiences have not been enough to focus her historical inquiries on a social justice imperative. Despite all of the other relevant social studies teaching and learning activity systems she has participated in, including ones that have prompted her to spend considerable classroom instruction on African American history and to utilize the C3 framework with faithful

fidelity, Daphne was not supporting her own defined social justice civic goals of upending racism. Even though the rich constructivist learning experiences she created for her students prompted important questions, it still was not enough. Those other activity systems have not helped Daphne use disciplinary inquiry tools to center her practices on combatting racism in a way that directly meets the social justice-oriented civic goals she has identified for herself.

Given Daphne's exemplary teaching practice and her ability to put so many teaching moves together to prompt her 3rd graders to develop social justice-related concepts and arguments and spur their important social justice-related questions, it feels almost unfair to be critical of her practice in any way. After all, Daphne is doing more and better social studies than most elementary teachers. However, the limits of Daphne's practice are what the field of elementary social studies can learn most from. And, the tension limiting Daphne's practice was on what she was centering as the "problematic" (Maxcy, 1986), the situation that fostered a problem, the situation that required inquiry. Despite all of her efforts, Daphne was centering that problematic on the systemic problems of the past and the personal hardships of her students in the present, thus largely ignoring the problematic of racial oppression in the present. This may have failed to help her students construct a concept of racism that was applicable to the past and present. And it may have failed to help them support an argument that both historical and contemporary racism are part of the same problem. Unfortunately, this is a problem beyond Daphne's grasp; she does not appear to have the critical tools about race and racism necessary to address it. However, because of Daphne's extraordinary craft as an exemplary professional, we can begin to imagine the learning opportunities she *could* create using disciplinary inquiry practices to support truly radical social justice goals if a more critical theory of race was among one of her teaching tools.

PAPER NUMBER TWO**Economics education through a historian's task and not the master's tools****Jennifer Gallagher****Iowa State University**

Abstract: This paper highlights the opportunities and constraints present in the activity system of a 7th grade social studies teacher with social justice oriented civic goals who uses historical inquiry practices to support a critical inquiry of economic systems. His work offers insight into promising opportunities into the uses of historical inquiry practices in interdisciplinary economics units with social justice intent. It also illustrates the critical importance of organizing frameworks for justice in both teaching and learning.

Introduction

“For the master’s tools will never dismantle the master’s house. They may allow us temporarily to beat him at his own game, but they will never allow us to bring about real change.” This quotation by Audra Lorde (1984, p. 112) is often associated with black feminist thought, addressing the reality of intersectional oppressions, and the inability of tools and constructs rooted in white supremacy and patriarchy to bring about real change. But some time ago, I heard the quotation referenced quite eloquently to further discussion at a scholarly roundtable addressing economics education. While this may seem like a peculiar place for it to emerge, it may not be, given the landscape of economics education. Though the field of economics education sometimes admits to the existence of the diverse philosophical traditions that influence economic thought, scholarship and practitioner literature in the field fall under the assumption of one school of thought— Neo-classical liberal economics. In fact, this one tradition, which underpins market-based economics, is the only school of thought represented in the recent C3 standards framework published by the National Council for Social Studies (2013). Organized into an inquiry arc aimed at supporting the development of civic decision-making and civic action in our contemporary context, the focus on neo-liberal economics, is particularly striking because increasing global economic inequality and ecological crises require a sincere and rigorous questioning by citizens of a capitalist economic order that exacerbates both. Put another way, the master’s tools, neo-classical liberal economic thought, do not provide structure or support for the critical inquiry that must take place by students in schools.

It is this dilemma that makes the case of Fred Olson and his social studies inquiry unit so important. As a 7th grade teacher who teaches general social studies, Fred wanted to support his students in questioning capitalism. Traditional economics education curriculum, however,

provided little support for such an inquiry. Thus, Fred turned to a different discipline for his tools, the discipline of history. Unlike the master's tools of neo-classical economic thinking which focus on individual (micro) and system (macro) choice, the task of history is "to tell what is almost always an uncomfortable story and explain why the discomfort is part of the truth we need to live well and live properly" (Judt, 2006). The task of the historian is to wrestle with more than the question of choice; historical thinking requires analyzing perspective, experiences within choice and experiences affected by choice. It requires that we admit to who in the past has had choice and who has not, and it begs us to consider the types of sacrifices necessary to make choices that enable us to live well and properly together. Historical thinking charges us with listening to things we may not want to hear. Could a historian's task help students more critically inquire into economics?

This paper uses Fred's case to ask the question: How can teachers employ historical inquiry practices to support critical economic inquiries that are grounded in social justice? Findings from this case, which are part of a larger qualitative research project, provide some understanding of the capacity of historical inquiry practices in this important work. The objective of this research is to answer an empirical question that has normative implications. What is the potential for using historical inquiry practices to support critical inquiries of economics? What are the constraints in this activity? Is this an activity that social justice-oriented social studies teachers should engage in? If so, in what ways? The objective of the research is to provide an example of one teacher's practices to illuminate understandings and interpretations that have implications for answering these questions. The findings indicate that political philosophy and social thought that helps to organize ideas about how to critique the social structure and create

structural change, such as the quote from Audre Lorde illustrates, might provide important tools for teachers aiming to do this work.

Literature Review

There is a dearth of research that unites conversations in economics education, historical inquiry practices, and social justice-oriented citizenship. What follows is a snapshot of related research that is foundational for understanding each area of study.

Narrowing of Normative Ideas in Economics Education

The field of economics is a discipline that attempts to understand and address the scarcity of resources and the distribution of goods and services. The questions it asks about scarcity and distribution find economics a home in both the humanities and social sciences. As a humanity, economics asks normative philosophical questions that are innately political because they require contemplation of political values and posing questions about how things should be. As a social science, economics involves the study of what happens in economic systems, largely concerned with statistical inputs and outputs known as positive economics. The field of economics has historically been concerned with the normative questions of philosophy (a humanity)—Adam Smith, Karl Marx and John Maynard Keynes, for instance, all did philosophical work (Schiller & Schiller, 2011)—however this aspect of economics has been marginalized over the last one hundred years by pursuits to focus economics as a science (Heilbroner, 2011).

Mainstream economics education curriculum is largely framed through the social science approach to economics and presumes normative claims about the desirability of capitalism. For example, most introductory economic textbooks “teach a simple normative story about the importance of maximizing economic surplus” (Schmidt, 2017). Furthermore, within the social science approach, K-12 and university economics courses typically assume a neo-classical theory

of microeconomics, which emphasizes rational individual choice, and a Keynesian approach to macroeconomics, which emphasizes a regulated free market. Thus, although there are a few examples of more radical approaches to economics in K-12 curriculum (e.g. Maier & Nelson, 2015; Giecek, 2007), these are few and far between. Most economics standards frameworks, including the C3 and those produced by the Council for Economic Education, are grounded in neo-classicism and Keynesianism, offering almost no coverage of alternative theories, such as Marxism. Corporate lobbying has furthered this narrowing by pushing for market-oriented financial literacy as the focus of economics education (Carr, 2012; Williams, 2007).

This lack of critical representation has sometimes been dismissed because recent curriculum frameworks have been centered on “economic thinking” (Miller & VonFossen, 1998) or “economic literacy” (Symmes & Gilliard, 1981), which support reasoned decision-making in citizenship (NCSS, 2013; CEE, 2010). The usual argument that follows (as it did in the roundtable dialogue cited at the beginning of this paper) is that economic thinking can be applied to any theory of political economy because it allows individuals to weigh costs and benefits of all economic choices. However, research on teachers’ rationales and their goals of economic education have illustrated that when teachers hold an economic decision making goal for their subject, the types of economic decision-making they emphasize are individual choices, such as consumerism, and state choices, such as interest rates, all within the existing U.S. capitalist system (VonFossen, 2000). This further confirms an earlier survey in which teachers reported that they are much less concerned with teaching alternative economic systems than they are with helping students navigate within the American economy (Baumol & Highsmith, 1988).

The narrow approach to economics education is problematic for a number of reasons. First, different economic theories allow for “economic thinkers” to see different things when

making choices between alternatives (Wolff & Resnik, 2012). For example, neo-Marxist ideas of social and cultural capital (Bourdieu, 1986) are not the focus of Neo-classical or Keynesian theory, yet they provide important lenses for understanding the resources individuals have and how they can or cannot make choices within their contexts. Second, the presumption that plausible and desirable economic theories range only from the neo-liberal to the Keynesian does not provide sufficient tools to fix a wide range of problems that exist within the present system of American welfare state capitalism (i.e. systemic poverty; exploited and disenfranchised labor) (Harvey, 2007). Last, and very importantly, blinding democratic citizens from the plausibility of different normative claims of the political economy and thus different potentials of economic systems lowers the fidelity of the consent of the governed and thereby contradicts the main purpose of a democratic education (Apple & Beane, 1995). Until such time that this narrowing in economics education curriculum is addressed, it is understandable why social studies teachers like Fred are drawn to history as a tool to present critiques of capitalism.

Tools of Historical Inquiry Practices

Broadly defined, inquiry is the act of pursuing answers to questions. In social studies education, emphasis on inquiry dates back to the work of John Dewey (1916), who advocated for student-driven inquiry as a means of supporting democracy as a way of life. Most contemporary advocates of inquiry-based education agree that inquiry is a natural and iterative process that occurs in both every day and academic life. Disciplinary inquiry is activity that relies on the tools, skills and concepts of a discipline to construct knowledge. These are identified and defined by their use of experts like historians (e.g. Wineburg, 2001), geographers (e.g. Bednarz, Acheson & Bednarz, 2006) or economists (e.g. Van Fossen & Miller, 1994). Much of the work to define and focus curriculum and teaching practices on disciplinary inquiry practices has been done in

history education. Studies have identified disciplinary practices by exploring the differences in how experts and novices approach, frame and investigate disciplinary questions in history (Wineburg, 2001). Historical inquiry practices have emerged that include analyzing historical sources for attribution, perspective and reliability (VanSledright, 2004) as well as situating the sources in context (Wineburg, Martin & Monte-Sano, 2012). Other frameworks of historical thinking have included defining historical significance, evaluating evidence, thinking about change over time, analyzing for progress or decline, empathy (or historical perspective taking) and considering historical agency (Seixas & Peck, 2004).

Various studies have found that sustained and rigorous disciplinary inquiry is underused in social studies classrooms (Hicks, Doolittle & Lee, 2004) and teachers have different instructional beliefs and practices related to inquiry (Thacker, Lee & Friedman, 2016). Furthermore, teachers' epistemological assumptions and teaching dispositions can affect how they engage students in disciplined inquiry (Saye & Brush, 2006). However, research finds that when teachers engage students in practices that include sustained disciplinary inquiry, there are numerous benefits including stronger performance on higher order thinking tasks (Saye & Social Studies Inquiry Research Collaborative, 2014) and better performance on state mandated tests (Saye & Social Studies Inquiry Research Collaborative, 2013). Throughout the disciplinary inquiry literature in social studies, the focus has largely been on literacy skill development, however important connections have begun to be made in the field of social studies that connect disciplinary inquiry practices to the work of citizenship to navigate enduring civic issues (Saye & Brush, 2014; Saye, Levstik, Monte-Sano & Reich, 2016).

One recent study has found that disciplinary knowledge and skills in history can support the contemplation of contemporary socio-political issues by political scientists (Shreiner, 2014).

Historical narratives and details strengthen the reasoning processes these experts in the discipline of political science use. This implores the question: to what extent can historical disciplinary inquiry practices support a critical inquiry into the political economy?

Unfortunately, however, disciplinary inquiry literature, and even the work being done to connect disciplinary inquiry to civic education, largely avoids strong stances on the most pressing “problematics” (Maxcy, 1986) of which “listeners” of history must identify within. The present context of the political economy presents continued systemic poverty, personal debt and a host of other problems and thus demands that historical social studies inquiries center on more radical social justice goals.

Social Studies aligned with Critical Theory

Social justice-oriented civic goals are broad and contested. One reason is because normative theories of social justice span a wide range of political ideologies on the Left (e.g. Allen, 2009; Barry, 1995; 2001; Fraser, 1995; Habermas, 1962; Mills, 1997; Rawls, 2009 Young, 1990). Much scholarship within social studies education working to define social justice civic education uses the helpful framework of Westheimer and Kahne (2004; Westheimer, 2015) which defines a social justice-oriented citizen as one who: 1) “Critically assesses social, political, and economic structures to see beyond surface causes”, 2) “Seeks out and addresses areas of injustice”, and 3) “Knows about social movements and how to effect systemic change” (Westheimer & Kahne, 2004, p. 240). However, this framework lacks any normative ideas about what social justice actually means.

Since the actions defined by Westheimer & Kahne can seemingly be taken-up by citizens with *any* political orientation, critical theories of education offer an important additional lens to orient social justice citizenship education. As long as social justice education aims to serve well-

intended purposes, it must think about the direction it wants to go. As George Counts (1932) once said, “If an educational movement, or any other movement calls itself progressive, it must have orientation; it must possess direction. The word itself implies moving forward and moving forward can have little meaning in the absence of clearly defined purposes” (p. 4). Critical theories such as Marxism, Feminism, Critical Race Theory, Queer Theory and others can give direction to frame civic inquiries and may also “expose how relations of power and inequality (social, cultural and economic) in their myriad of forms, combinations, and complexities are manifested and are challenged in the formal and informal education of children and adults” (Apple, 2016, xii).

Critical approaches to social studies education began as early as when scholars in the United States began to create critical theories for the field of education in general. In fact, foundational scholars in the critical theory of education, such as Michael Apple and Henry Giroux, cultivated their early ideas as social studies teachers (Gottesman, 2016). In Giroux’s case, it was the application of Freire’s (1970) *Pedagogy of the Oppressed* to his social studies classroom that inspired his beginning scholarship in critical educational studies (Gottesman, 2016). While Apple’s work has remained centered in curriculum theory, it remains relevant to social studies specifically, including his early work, which illuminated “The hidden curriculum and nature of conflict” (Apple, 1971) in science and social studies curriculum and unveiled the political nature of all curriculum (Apple, 1979).

Scholars of social studies have also long used critical theory as a lens to engage in the work of social studies education (e.g., Anyon, 1979; Cherryholmes, 1978; Ladson Billings, 2003; Manfra, 2009; Stanley, 2005), but that lens remains a marginalized one (Shear, 2016). Still, the field of social studies has begun to include a broad range of critical theories within its scholarly

discourse from Queer Theory (e.g., Mayo, 2013; Lapointe, 2016) to postcolonial theory (e.g., Shear, Knowles, Soden & Castro, 2015).

Literature points to various social studies curriculum and pedagogy that supports social justice goals aligned with critical theory, from the more abstract critical theoretical work of scholars such as Freire (1970) and hooks (1994) to the more concrete unit and lesson planning work of teacher-activists such as Bill Bigelow (e.g. 2002; 2008; Bigelow & Swinehart, 2014). In most cases, though, when conceptualizations of strategies that support these goals are framed, such as discussion of social issues, studies find that such strategies are underutilized (Kahne, Rodriguez, Smith & Thiede, 2012) and various policy contexts, such as high stakes testing, often prohibit their likelihood (Westheimer, 2015). When teaching strategies that support social justice-oriented civic goals are enacted, they can have positive effects for students, including the marginalized (Levinson, 2012) and privileged (Swalwell, 2013). In all instances, it is important that such teaching actually equips students to disrupt the status quo and not just to maintain it (Swalwell, 2013; Wheeler-Bell, 2012).

Critical Inquiry frameworks tend to use the axioms of critical theories such as feminism and Marxism to question and deconstruct hegemonic narratives in tangible resources, such as curriculum. Recently, however, scholars have begun to imagine a critical inquiry approach to disciplinary inquiry in which disciplinary historical skills merge with skills from political life to alter students' historical consciousness in ways that they are oriented towards a more socially just world (Saye, Levstik, Monte-Sano & Reich, 2016). This research contributes to this newly emerging conversation between disciplinary inquiry and critical theory but does not go as far as to frame disciplinary inquiry in ways that illustrate the nuances within social justice thought.

This research aims to understand how the tool of historical inquiry practices can support social justice education, grounded in deep theoretical traditions, within the context of economics education.

Methodology

Theoretical Framework

This paper draws from both learning theory and political philosophy to understand the research question and to make meaning of the research data.

Cultural Historical Activity Theory. Making meaning of how a teacher's ideas of disciplinary inquiry and justice-oriented civic goals translate into practice requires a theoretical framework that accounts for the social nature of learning within contexts. Second generation activity systems theory (Engeström, 2000) was thus employed as a theoretical framework. Figure 1 illustrates a general understanding of this case through second generation activity systems theory (Yagamata-Lynch, 2010).

In response to behaviorism, Vygotsky (1980) developed a cultural historical activity approach to human development and learning that shifted away from the assumption, grounding the field of psychology at the time, that social life is only a result of individual psychological operations. He hoped to instead illuminate how individual psychological operations emerge from social life. This theory also included the importance of mediating social and cultural artifacts in learning, such as language.

Cultural Historical Activity Theory (CHAT), a term popularized in the 1990's, describes the second generation activity theory that builds off of Vygotsky's early work in cultural-historical psychology. It is an important theoretical tool for organizing and understanding this research question because it allows for the contemplation of two processes that are in constant

operation in any human learning: the internalization of mediating tools spurred by participation in other activity systems and the resulting externalization of the subject's activity in the situated activity system under study (Engeström, Miettinen & Punamäki, 1999). CHAT is also important for understanding the research question and collected data for the following reasons 1) it accounts for the social nature of learning in object oriented activity, 2) it focuses on tools in object-oriented activity, which is important because the disciplinary thinking literature continually frames disciplinary inquiry as using the tools of experts and 3) it illuminates opportunities and internal contradictions in the activity which pose a space for expansive learning (Engeström, 2001) and which are also the focused findings of this study.



Figure 1. Activity System of Teachers using Disciplinary Inquiry Practices to support Social Justice Goals. This figure represents the theoretical framework used in this research study (Engeström, 2000; Yagamata –Lynch, 2010).

CHAT, while previously underused in education (Roth & Lee, 2007), is now often employed to understand a wide range of teaching and learning phenomena. Critical scholars in

education have often employed CHAT to understand potential for liberatory and expansive learning. While not used extensively in social studies education, some social studies scholars have used CHAT to understand the activity of social studies teachers (e.g. Swalwell, 2013). In other education fields, CHAT has emerged as an important tool for understanding such phenomena as teacher learning (e.g. Douglas, 2011) and parental engagement (e.g. Barton et al, 2004). Ideas from CHAT have also been extended to think about hybridity, or engagement of multiple activity systems simultaneously during human learning and “third spaces” where such hybridity happens (Gutiérrez, Baquedano-López., & Tejeda, 1999; Moje et al, 2004).

In this research, second generation cultural historical activity theory was used in a number of ways in this research. First, all learning, both teacher and student learning, was viewed through the lens the theory provides. When a teacher within the study would describe historical thinking or use a historical inquiry practice, it was assumed that those conceptualizations and the resulting tools were developed over time, in culturally and socially embedded ways and through the internalization and externalization processes of the teacher’s experiences in various activity systems. Second, when data of the case was analyzed, it was also viewed as a social construction, taking into account the social nature of the language the teacher was using. Third, the second round of data analysis included mapping the initial codes onto the activity system framework to understand the emerged codes as opportunities, spaces of expansive learning towards the objectives, or internal contradictions, constraints that disrupted expansive learning towards the goals.

This research does not aim to use CHAT to interpret the data in order to build a theory of teachers’ activity. Rather, CHAT is used as an organizing and theoretical framework to illuminate the many parts of the activity that were in play, such as the teacher’s identity within

school culture and the concrete or perceived rules and divisions of labor she was adhering to as she taught. It also allowed the research to focus on the disciplinary inquiry practices as contextually-embedded, socially and historically constructed tools being employed to meet contextually embedded, socially and historically constructed objectives. Understanding the power-laden nature of these tools, as Vygotsky's theoretical roots in Marxist traditions assume (Wertsch, 1985), allowed them to be seen within the political work of curriculum creation and pedagogical practice.

Social justice work defined through theories of justice and social thought. Theories of social justice span a wide political spectrum on the left. In this paper, I draw upon five important ideas from various thinkers along that spectrum in order to make meaning of the data in the case. Though these ideas did not frame the research questions or the research design, they provide lenses to further understand opportunities and constraints that are significant within the activity system.

Political emotions. Liberal egalitarian Martha Nussbaum's normative theory of justice takes the equality of opportunity for individuals to develop basic human capabilities and flourish as the analysis through which to evaluate justice. One such capability is the cultivation of political emotions that are necessary for democracy, such as empathy, sympathy and compassion (Nussbaum, 2013). Another capability is the ability to self-evaluate "suspect emotions" such as hatred for one's own vulnerability, which can manifest outward aggression and support domination (Nussbaum, 2010, p. 33). Nussbaum refers to this ability to self-evaluate as a critical consciousness. She also makes an argument that there are certain opportunities within history (and other humanities) to engage with political emotions and thus help students develop and outward critical voices.

Five faces of oppression. Rather than focus on individual capabilities to formulate a normative theory of justice, Iris Marion Young (1990) starts with differentiating the types of oppressions that exist in society: exploitation, marginalization, powerlessness, cultural imperialism and violence. Young argues that because of these types of oppression, justice requires a politics of difference in which citizens acknowledge and accept that they cannot fully understand their differences from one another. Through this politics of difference, social groups are able to change the nature of their relationships to shift the ways in which they are recognized.

Political friendship. Young's student, Danielle Allen (2009), has extended these ideas of complex inter-group relationships to include a commitment to political friendship (an Aristotelian concept) in a politics of difference. This includes not only the acceptance of group differences but also the acknowledgement of the political sacrifices of other groups in political negotiation. Allen describes democratic decision-making as part of a relationship among individuals and groups. While opposed groups may not be able to maintain the same caring ties of family or even cultural affinity, Allen advocates that they need to share the kinship of friendship. This is a relationship where one cares enough to make political sacrifice to keep the political relationship healthy and engaged in deliberation. Allen argues that political friends still pursue their own interests, but in a restrained enough fashion to maintain friendship.

Transformative remedies. Like Young and Allen, Nancy Fraser (1995) believes that differences matter but not to the extent that they can prevent us from finding remedies to achieve social justice. While Fraser seems to agree with Young's analysis that diverse forms of oppression exist, she disagrees that all of them can be conflated to be understood as results of misrecognition or undervalued group differences because many factors of oppression are rooted in the political economy. To undo oppression caused by cultural and economic forces, Fraser

advocates for transformative remedies. She differentiates transformative remedies as ones that change underlying or systemic causes of injustice. While remedies of affirmation help to affirm differences and group identities (e.g. gay-identity politics), transformative remedies deconstruct structures that cause difference (e.g. the social construct of heterosexual/homosexual binary). Likewise, Fraser finds transformative remedies superior to affirmative remedies in reversing the effects of oppression caused by economic structures. While affirmative remedies may provide for additional resources to the working and marginalized classes (such as food assistance programs), transformative remedies seek to dislodge the class system that creates difference (labor power, collective ownership). In “bivalent modes of collectivity”, such as gender, both political-economic and socio-cultural transformative remedies are necessary.

However, while Fraser’s theory accounts for the bivalent modes of collectivity in which political-economic and socio-cultural transformative remedies are necessary, it does not account for the ways in which individuals and groups experience the oppression of multiple social identities at the same time nor does it provide for this complexity in its social justice remedies.

Black feminist standpoint and intersectionality. Using the experiences of black women who often confront oppressions of race, gender and class simultaneously when challenging political and institutional status quos, Patricia Hill Collins and other Black Feminist scholars add an additional charge for social justice—the changed consciousness of individuals through the politics of empowerment (Collins, 1990, p. 221). Collins makes a compelling argument for the politics of empowerment that recognize the situated knowledge, consciousness and agency of black women’s standpoint as it faces the intersectionality of oppression. Within this theory, recognizing and supporting the “outsider within” standpoint becomes imperative for social justice work. Situated perspectives aimed at political empowerment help us to understand the

work of intellectual activism, work necessary to create change when one finds themselves “included in some groups and excluded from others” (Collins, p. xi, 2013). Collins finds the space between knowing and doing in political empowerment central to supporting intellectual activism. It is within this space that honoring experiential knowledge can support truth-telling. Truth-telling is also vital for those who wish to make change while also experiencing compounding oppressions in intersectional ways. Because of intersectional oppression, such political empowerment, intellectual activism and truth-telling cannot be done in ways known by the oppressor, “for the master’s tools will never dismantle the master’s house” (Lorde, 1984, p. 112); it must be done in ways that honor the standpoint of the outsider within.

Research Design

The data reported in this paper is from one case of a larger qualitative multi-case study (Merriam, 1998) of social studies teachers using historical inquiry practices to support social justice goals. It is grounded in the axioms of naturalistic inquiry (Lincoln & Guba, 1985), and used ethnographic and phenomenological methods for data collection. Data used in this paper was collected over eight months and includes three formal interviews, participation in three focus groups, over 15 hours of observations of classroom instruction and planning time, and the collection of planning and teaching documents. The focus of this case is one curriculum unit, chosen by the participant, which he felt best exemplified his efforts in using disciplinary inquiry practices to meet his social justice-oriented civic goals. The interviews and focus groups were structured loosely around Seidman’s three-step interview process, which attempts to understand the participant’s situated experience and the meaning she made of it (Seidman, 2012). The first interview inquired into the participant’s background, the second focused on the participant’s curriculum planning and goals and the third interview facilitated a reflection of the participant’s

implementation of the curriculum unit. Similarly, the focus groups were guided by the same order of questions as the interviews, but with an added opportunity to discuss with the other participants, particularly about the constructs of the research question, such as the scholarly definitions of historical thinking practices and social justice education. In the focus groups, we also used Westheimer and Kahne's civic education framework to discuss what it means to prepare students to be social justice oriented as well as other social justice goals the teachers hoped to be supporting.

Participant and Context

Fred Olson was finishing his fourth year at Railway Middle School when this study took place. Railway serves rural Hammerville of about 13,000 people. Fred describes Hammerville as a working-class town with many students living in poverty, and with a few families that might be considered part of the "upper echelon" class, as Fred describes it. There is some racial and ethnic diversity in the school district with 5% of students identifying as Hispanic/Latino, 4% Multiracial, 2% Black, and less than 1% Asian, Native American and Pacific Islander each.

Fred grew up a couple of hours away. He worked with individuals with intellectual disabilities and spent time as a camp counselor and travel guide before switching to the teaching profession. Fred has never really felt that Hammerville was home, though he lived there while teaching. Fred often rides his bike to work or around town, but does not usually attend any local social events. Instead, he travels to a nearby university town where he had begun a master's of education with a certificate in social justice. Fred plays guitar and sometimes plays songs for his class that relate to their topics of study. His classroom is filled with plants, musical instruments, student work and a few sparse decorations including one People's History of the United States

timeline on the front wall. Fred loves to read history, especially ancient history and historical sociology.

Fred often speaks of one of his close friends who is a social worker and activist. Through their friendship, Fred has increased his interest and participation in social and political activism. Fred said he struggled as a beginning teacher to find resources that helped meet his teaching goals, including those centered around social justice. But, as he began tapping into organizations such as Rethinking Schools, finding engaging and appropriate social justice resources became easier and easier, to the point of that curriculum planning using these resources started to feel “almost like cheating”.

Fred’s identity can be summarized as a young teacher, passionate for social justice, who is willing to take some risks inside and outside of his classroom to support it. However, Fred is not rash or brazen in this risk-taking. In fact, his demeanor is exceptionally thoughtful and gentle. Despite this, sometimes the risks Fred has taken have come at a personal cost, especially his actions that have illuminated his school leadership’s disregard for social justice. One such example is Fred’s efforts to fight a new district lunch policy that prohibited serving lunch to students whose lunch account fell below negative twenty-five dollars. In addition to vocally opposing the policy on the grounds it left students as young as 5th grade without the necessary nutrition to engage in learning, Fred and a few colleagues began contributing to a fund that ensured that no students would be denied a lunch at the school. Fred also expressed his dislike for the focus of standardized testing in an administration-assigned reflection of his students’ test scores, despite his “good data.” Administration responses to his concerns have sometimes resulted in written reprimand and verbal threats to his job.

This context has led Fred to be very cautious of what he shares with school leadership and colleagues, including his decision to leave the classroom for at least one year to finish his master's as a full-time student. During the time of the study, Fred was in his final month at Railway Middle School, teaching a unit that he said he would not have dared try if he had wanted to stay.

Findings

In his unit, Fred wanted students to inquire into the fairness of the economic system. He wanted his 7th graders know that “it’s okay to question economics and laws and policies that are already in place”. Findings from Fred’s teaching of the unit are organized as themes to convey the big picture, chronology and reoccurring ideas of the data collected about his practices within the unit.

Social Justice Goals through Historical Inquiry

In one of our focus groups, Fred identified that the work of historians and the work of activists are similar in many ways, He highlighted the ways in which historical thinking skills might be able to support social justice work and thinking, and how activism might further support historical inquiry:

I mean I think that historians and activists are both worthy of study. I think looking at in terms of a critical thinking perspective in terms of whose perspective is dominant here. And so I think that kind of the neat thing about historical thinking is that it is so focused on critical thinking and analyzing sources and I think that’s transferrable whether you’re looking at an activist or a historian...I think that a good activist, I would think, would be sort of mindful of what is the dominant perspective and who’s questioning that, those historical kind of questions and so I think that might be interesting for students and I

think that it could help with that identity part of it too, identifying themselves, seeing themselves as sort of a critical thinker or someone who is going to be an upstander and not a bystander. Cause I think when my students think of history, they think that it's sort of dry and historians are not someone they want to emulate at all...but activists, ooo that's exciting.

This quotation illustrates that Fred understood the work of historians but also acknowledged the relationship of history to identity and the power-laden context of all inquiries.

The unit Fred chose to be the focus of the study was new this year although some of the strategies and resources within it he had used before in other curriculum. Fred hoped it would enable students to “draw on some historical perspectives on how to change unfair policies or those that they might see as unfair.”

As a general social studies teacher, these objectives aligned with larger goals he had for his curriculum and pedagogy:

I really hope more than anything to get my students to enjoy and love history and reading. That kind of is my baseline goal. So I hope to accomplish that. I also want students to be able to learn skills that they don't currently practice. You know I'd like for them to feel empowered to act on their curiosities or questions and so that's another goal. And I want students to be able to feel empowered to change themselves and to be engaged in society and help change society. So really, through teaching, I want students to be able to change society and make it better for themselves and for the greater good.

Fred was careful to not frame these goals in a partisan or indoctrinating way. However, for this unit, he did want students to evaluate the fairness and justice of capitalism and he hoped that such explicitly critical inquiry would lead students to “be able to change society to make it

more equitable and to have voices that aren't heard be more readily heard in society. That's really the focus. I feel like it's not so much a partisan thing as it is a more fair society in general and that's pretty broad."

Critical Inquiry with Historical Analysis in Action

Fred organized an inquiry unit that posed the question, "Is our economic system fair?" Over the course of four weeks, he engaged students in several learning experiences focused on this question, which culminated in a historical inquiry task in collaborative groups. The following is an overview of his practices and how the historical inquiry fit into them.

Economic Systems Review. Fred began the unit by reviewing types of economic systems that students had learned about previously in the school year—free market, mixed (socialist), traditional and command. He described free market as complete free enterprise, command as complete government control, mixed (socialist) as some government control and some free enterprise, and traditional as the trading of goods without concern for profit. Instructional activities during the review included: a running race in which students determined if something was publically or privately owned (such as water, universities and the local pizza place); analysis of the lyrics of a song he sang and played on his guitar about "The Commons"; and, reading and discussing a secondary source about Lord Baltimore and colonial tobacco farming to decide what type of economic system it was.

Opportunities to question economic value. In addition to categorizing examples of different types of economic systems, Fred gave the class multiple opportunities to question the value and costs of various products, services and economic systems. For instance, the students were perplexed by the command/traditional/market-based overlap of colonial tobacco production. Fred then showed them a video that explored all the costs associated with tobacco.

He encouraged them to think creatively about the costs of other products, not just their price, but the damage they do to health, laborers and the environment. This culminated with students playing the Thingamabob simulation game from Rethinking Schools, written by Bill Bigelow, where complete environmental destruction is imminent due to the competition for profit (Bigelow & Swinehart, 2014).

Opportunities to question master narratives about wealth and meritocracy. Fred often asked engaging, higher order thinking questions of his students. He anticipated the master narratives about capitalism that they might hold and he offered space and room in his curriculum to question them. For example, one day he asked his students to write and discuss why there is poverty and why some people are rich and others are poor. Many master narratives about poverty and meritocracy surfaced, such as “people using it (money) in the wrong way, like on alcohol” or “some people just don’t want to get a job and make money” but students also presented counters to these narratives, such as “they might not get paid enough”, “some people do bad things in the past and they won’t let them get a job then” or they “can’t afford to get a good education to get a better job.” Fred restated and affirmed each of their ideas, even though he reminded students beforehand that some opinions are better supported than others. After discussing their opinions, Fred showed students a video on wealth inequality that highlights the increasing inequality of incomes and the number of people living in poverty. Fred asked if anything was surprising and many students offered changes to their previous responses. One female student even admitted, “I disagree with myself.” Before class ended, Fred engaged the students in the online simulation playspent.org, created by the Urban Ministries of Durham, which gives players the opportunity to try to make it through a month in the financial situation of someone earning a low income (McKinney & Urban Ministries of Durham, 2011). Students seemed frustrated by the situations

and enlightened by the choices they had to make. Fred was sure to follow up on some of the difficult decisions they had to make in the simulation the next day.

Historical inquiry. These various learning experiences built up to what became the student’s main task and one of their main assessments for the unit—an investigation into a historical or contemporary case of people trying to change the economic system in some way and a presentation of their findings. The cases were centered on the following phenomenon: the Poor People’s Campaign, the New Deal, the Labor Movement, the United Farmworkers Movement, the Fight for 15 and the Struggle for Better Water Quality in the state home to Hammerville.

Finding the story through detective work and scaffolded historical thinking. Fred told his class that their job was to be like detectives and “find the story” using the primary and secondary sources of each case. He likened analysis of each resource to being one piece of a puzzle; to illustrate this he showed students a segment of a picture that was zoomed in beyond comprehension. When zoomed out and seen with other parts, the whole picture is better understood. He had students analyze pre-selected, linked documents on a google doc and write down answers to pre-determined analysis questions as individuals, then share their answers in collaborative groups. The analysis sheet asked the students to identify what the sources were, consider their reliability, summarize the main messages, analyze the issues the people were facing, and evaluate their attempts to solve them. The questions also asked the students to connect the issue to history (contextualization), connect it to today, and relate it to economics in general. Therefore, Fred’s historical inquiry analysis sheet was asking students to do the task of a historian by finding a historical narrative through the analysis of historical sources. Additionally, the task asked students to connect the issue to economics and contemporary society, and to give their opinion on the actions of historical actors.

Presenting the story and sharing what was surprising. After sharing their individual answers, reconciling, and coming to consensus as a group about the analysis questions, each group's task was to create a presentation. The presentation rubric created by Fred directed students to "tell the story of what your topic is about. You should share at least two primary sources and tell us how they fit into your topic's story...Your presentation must (also) have a creative part. It could be a skit, video, a recreated primary artifact, a song or anything that helps tell the story of your topic."

The sharing of the presentations took a few days of class time. There were a lot of dramatic presentations. For instance, one group shared a primary source from the New Deal era conveying the story of a distressed woman who tried to work her way to FDR to hand him a letter about the tragic situation of the poor. The students recreated the scene in a skit. Another group acted out drinking water that was toxic.

At the end of most presentations, Fred or one of the audience members would often ask the presenting group what was most surprising to them. Often the answers would include surprises about how bad the situation was, such as the age of child workers, deaths in the workforce or violence towards striking farm workers. Other times, their surprises were about the efforts for change. When one student asked a presenting group "What surprised you most about the New Deal?", "It took a long time to fix the problem" was the response from a student in the presenting group. Or, after the Poor People's campaign group was asked what surprised them, one student responded, "It was surprising that the rich people stepped in to help because most people don't." And another student (Lox) added, "It was interesting MLK led this right before his death."

Finding what was in common. While it was clear, both as an observer of the unit and through interview conversations, that Fred wanted his students to find the commonalities between these stories and make the connections between these commonalities and market-based (capitalism) and mixed (socialist) economic systems, he didn't focus the classroom discourse too much on these connections until the end of the unit. Once, in the middle of group presentations, he posed a "challenge question" that moved them towards this line of thinking:

Fred: Are you ready for a challenge question?

Reggie (male student): Let me do it!

Fred: We've seen a presentation on the UFW, the Labor Movement and water quality in [STATE NAME]. What do these topics have in common?

(Fred gives the groups 2 minutes to discuss)

Fred: Okay Reggie.

Reggie: I can think of 3. They all involve humans. They all have effects. And they all have causes.

Fred: So they all involve humans, and they all have causes. I wonder if there is a connection in the causes?

Male Student: All of the topics wanted something new.

Fred: All wanted something new (Fred would almost always affirm his students answers in some way).

Female Student: All had something change.

Lox (Male Student): Dangerous goes on for each, for each cause and solution.

- Fred: Interesting. So sometimes the problem causes harm and sometimes trying to get a solution can cause harm?
- Fred: Hmm, I wonder why the kids worked and why the farmers polluted water?
- Female Student: Money!
- Fred: Tell us more.
- Female Students: Kids needed money. Farmers were making money.
Business owners would...

(bell rings)

While the potential for students to find commonalities between the economic issues was visible, it sometimes fell short, either due to time constraints or sometimes due to lack of connections that students were observably able to make.

Emphasizing collective action. While the students didn't find connection of collective action between the stories on their own, Fred made sure the class discussed that connection by introducing a popular labor image (new to the students) of a big fish eating little fish and then little fish organizing together to threaten the big fish. When Fred asked the class how it might relate to their group presentations, one student stated, "I think it relates to the Fight for 15, like how people were coming together to fight." Another student added, "In the labor movement, in the silent film, one of the girls got hurt and the other girls worked together and wanted it to be more safe." With scaffolding, the 7th graders made some connections of collective action between their cases.

Connecting to other forms of oppression. Near the end of the unit, Fred engaged students in resources that offered them an opportunity to connect historical and contemporary

economic oppressions to other different, but related, forms of oppression. These efforts led to passionate and revealing discussions. During the last week of the unit, for example, Fred showed students videos of student walk-outs and legal action to protest standardized tests; he asked the students to make connections between those events and the economic issues they had just analyzed in groups. The students engaged the resource but seemed unsure of the connection between it and the cases they had just presented on. Reggie said the example of students suing a school over standardized testing was “totally different because none of the groups (they presented on) tried to sue, so they (the kids) did something totally different.” A female student tried to see the connection but also came up a bit shallow. She said “it’s kind of the same because they all wanted change with the government.” Fred tried to help with a prompt: “What about this term people kept saying (in the movie) ‘short term economic incentive?’ Does that have something to do with this?” Again, a female student tried to make a connection. “Kind of, because they wanted more money like the workers?” But for the most part these connections, drawn out by Fred’s questioning, lacked depth and the kinds of economic connections it seemed Fred was hoping they would make.

The next day, Fred showed the class a documentary with footage of the Children’s March of Birmingham. He then followed it, on the last day of the unit, by showing Solomon Burke and the Blind Boys of Alabama signing a soulful rendition of “None of Us are Free”. The students loved the song and some even started singing along with the lyrics at the bottom of the screen. Fred had them analyze the previously shown documentary and the song in a discussion. It was hard to capture the dialogue because the students were so eager to share their thoughts:

Fred: What do the lyrics mean? Do you agree?

Reggie: I feel that song.

- Fred: Talk about the song. Do you agree?
- Reggie: I agree! It's about slavery!
- Male Student: I think it's about in our country, we're free, but in other countries, they're not.
- Fred: Earlier one group said this song is about slavery and another said it's about a lot more than slavery.
- Female Student: Segregation!
- Fred: Is it just about race, could be about more than race?
- Reggie: It's about everything. Cause like lots of people can't go where they want to go, cause of some other people.
- Fred: So Reggie said it is about more than race. Could it be about other things?
- Male Student: Like Hitler and Jews, religion.

(Fred explains how his friend, Omar, who is Muslim, has trying experiences at airports. This is a teaching strategy he often employs, using the experiences of his friends or families to help further students thinking or question their assumptions.)

- Female Student: It was like that movie yesterday.
- Fred: Those firefighters (spraying the child protestors with hoses), were they free?
- Male Student: No, cause they were ordered to do it.
- Fred: So African Americans were being put down. What did you think of the movie?
- Male Student: I think it was inspiring cause those kids were for freedom.

Male Student: I kind of agree with that song....I agree with them, the black people are still being put down today, cause there are still rich white people.

Female Student: I liked it a lot because of the things that were happening.

Reggie: Actually a racist person came up to me the other day and he called me the n word and he said what is a black man like you doing here?

Fred: I'm really sorry that happened.

Male Student: I think sometimes now white people get made fun of by black people today.

(Fred moves on to previously explained image of fish, but following the bell, several students surround him to tell him about other films they have seen about the Civil Rights that remind them of the Children's March.)

Fred's efforts to connect economic oppression to other related cases of oppression, revealed passionate engagement and discourse that conveyed the comfortability and safety the students felt in Fred's classroom and the enlightening experiences and attitudes they held about race and racism. However, this comfortableness and willingness to engage in a conversation about racism veered far from the focus on critical economic inquiry. It also revealed a lack of a conceptual framework to organize different forms of oppression and understand how they intersect, such as the understandings that Young's (1990) Five Faces of Oppression and Collins' tool of intersectionality provide.

At the very least, it seemed that the students were much quicker to be able to make connections between the economic issues they had analyzed and oppressions related to race than

they were to other types of oppression such as that seen in the standardized testing protest. Additionally, they were somewhat able to identify racism to racists and poverty to the wealthy during much of the inquiry unit, although they couldn't connect either to systemic oppression or the intersections between oppressive systems. It was also clear there were some loose connections about the intersectionality of oppression made in the discourse, such as the reference to "rich white people".

Engaging students in forming opinions. Importantly, at the end of the unit, Fred asked students to reflect on the compelling question for the unit—"Is our economic system fair?"—through a "take home test" with open-ended questions. Congruent with the rest of Fred's teaching and learning practices, the take home test was not a high-stakes, individualized effort. In fact, Fred allowed students to collaborate with others in the classroom, change answers when they came to new understandings and revise their answers after it was graded. The take home test asked students to: reflect on the six historical and contemporary economic issues presented by their classmates; connect one issue to their own lives; evaluate and explain something that is fair about our current economic system; evaluate and explain one thing that is unfair about our current economic system; explain how people have tried to change economic conditions that seem unfair; and, given a choice of presidential candidates who support free-market, socialism, command or traditional economies, choose who they would support and why. Fred was careful to let them know that most of the questions were opinion-based questions and they would not be graded on their opinion but would instead be graded on how well they support their opinion through evidence and reasoning. Fred reflected later that he felt there was a healthy mix of differing opinions on the take home test and was satisfied that a lot more students preferred a mixed economy than he believed would have before the unit.

How did Fred reflect on the unit? Fred shared several important reflections of the unit after it was over. He felt that students really gained a sense of freedom to critique the economic system, which was one of his major dispositional goals for the unit. However, he wondered if they could make all of the connections between problematic issues and the unregulated free market that he had hoped. For example, he felt they could make direct connections between some of the historical issues and lack of regulation, such as child labor, but he had also hoped they would be able to attribute environmental destruction to the unregulated free market. Most students, however, seemed unable to make that contemporary connection. Fred stated that he chose reliable resources for student analysis that he could defend to anyone on the political spectrum, but did so through a lens of trying to illuminate the down sides of the free market. Yet, he also felt compelled to provide resources that presented “both sides” of the contemporary issues, such as in the Fight for 15 or water quality resources, whereas he did not worry as much about making that effort with the historical cases of economic issues.

Fred felt the historical sources served an important role in the unit—they offered students an opportunity to use evidence and study specific instances of economic problems and civic agency in economic systems. This was especially apparent when the students shared the two primary sources they chose for their presentations. He did, however, feel that greater modeling and practice of historical analysis would have been helpful, such as in helping students better critically analyze the perspectives of sources. This aligned with an earlier conversation in which he shared how he hoped for more opportunities to develop historical thinking pedagogy. Overall, Fred believed students were meeting his initial goal of using historical evidence to understand how unfair economic conditions have been changed in the past and could be changed in the future. Fred also admitted that he may not be able to see the effects of this unit, understanding

that social justice-oriented citizenship is often, as it was with himself, cultivated over a long period of time and thus not always outwardly visible.

Discussion and Implications

From both a system view and subject view, the tools of historical inquiry offered Fred tremendous opportunity to critically inquire into the fairness of economic systems (namely, capitalism). But, there were also constraints. These opportunities and constraints have important implications for scholarship within the field of social studies education as well as teacher education and teacher practice.

Opportunities

Opportunities within an activity system represent openings or spaces of potential learning wherein the tools employed support the objective of the research subject. In Fred's case, there were several opportunities that using historical inquiry tools provided for meeting his objective of cultivating social justice-oriented citizens who are able to critically inquire into the economic system. The following presents both Fred's interpretation of these opportunities (the subject view) and the researcher's interpretation of the whole system (the system view).

Subject view. Fred offered interpretations of the opportunities present in his work to use historical inquiry practices to support a critical inquiry of capitalism, one significant theme of models of agency emerged.

Models of agency. Fred found the historical inquiry practices to provide models of civic agency within economic systems. Analyzing historical sources for perspective and context allowed students to engage with the stories political actors of the past who had changed economic systems in some way. The historical inquiry practice of using historical evidence to support claims, such as what the students did in their presentations when they presented two

primary sources that supported their analysis of the “story”, allowed the students the chance to have evidence of claims they were making about changes to the economic system in the past. These models, constructed through historical inquiry, provide potential for historical inquiry practices to support Fred’s goals as well as support other social justice-oriented pedagogy that aims to help students see the possibilities of civic agency towards social justice.

System view. Analysis of the qualitative data from the whole case reveals opportunities that Fred didn’t necessarily identify himself, but emerged from the data. These include a number of opportunities of the ways in which Fred was employing historical inquiry practices to support his social justice goals.

Historical inquiry integrated into social justice pedagogy. Fred’s case offers evidence that historical inquiry practices can be integrated into broader social justice pedagogy. This significantly pushes literature on historical inquiry practices, which does not engage a conversation about integrating historical thinking into social justice pedagogy. Fred had students doing historical inquiry during the same curriculum unit in which he was providing support for them to critique hegemonic narratives of class and meritocracy, question political values, and form their own opinions on economic systems as citizens.

Historical thinking and contemporary social issue analysis simultaneously. Similarly, Fred’s case provides empirical evidence of using historical inquiry practices to investigate historical *and* contemporary issues. Fred’s practice thus provides a space to explore commonalities and connective threads between them. The students didn’t always make the connections that Fred hoped they would make between the historical economic issues and the contemporary ones. They may not have been able to make the connection of the commonalities between them to the unregulated free market. But he did ask students to investigate the

resources, regardless of their historical or contemporary nature, in the same way, using questions that focused on reliability of sources, perspectives of authors and contextualization in time period. While, historical thinking practice literature continually frames itself as supporting contemporary civic skills (Levesque, 2008), there is little to no empirical evidence of how teachers use historical inquiry practices simultaneously with both contemporary and historical sources.

Historical inquiry practices can fit into curriculum that is interdisciplinary in nature.

Just as Fred explained to his class that primary sources can each present “a piece of the puzzle” to a historical event or contemporary issue, Fred’s case provides an empirical example of how historical inquiry can become one piece of an interdisciplinary curriculum framed by social justice-oriented goals. While the historical inquiry was an important piece to his unit, Fred also included several additional tools of learning, such as music and print art, both of which scholarship suggests engage student thinking about economic justice (Lucey & Laney, 2010). He also helped students to draw conclusions based on their experience in a simulation, and capitalized on an abundance of secondary resources, such as documentaries and other video clips. Each of these activities helped students think through their inquiry question and oppressive economic situations, such as exploitation (Young, 1990). Fred fit historical inquiry into an inquiry unit that was very interdisciplinary in nature.

Historical inquiry practices can be/are employed with political intent. Lastly, Fred’s case provides an example of the opportunities that emerge when a teacher employs historical thinking practices with explicit political intent. Fred intended to empower students to critique the unregulated free market system and to draw on historical evidence to support claims about how economic systems have been changed by civic agency in the past and continue to be changed

through civic agency in contemporary times. Fred used historical inquiry and some historical thinking practices to meet this goal. He also organized historical inquiry practices in ways that highlighted collective action. While much of the mainstream social studies literature presents historical inquiry practices as *apolitical* tools to analyze sources (NCSS, 2013), Fred's case shows that teachers are always making contextually-embedded and power-laden choices. These choices include what resources are analyzed, when resources showing "both sides" are presented, when they are not, what questions are asked of students in analysis, and how such analysis fits into a larger curriculum unit. While Fred's case is evidence of a teacher employing practices with social justice-oriented intent, it gives credence to the idea that all teachers decisions on the employment of historical thinking practices are political choices (Apple, 2004). A teacher's decisions regarding the use of historical thinking practices may be intended to support the status quo or to promote symbolic patriotism, individualism or narratives of meritocracy. In short, the use of the framework of inquiry, or disciplinary inquiry practices, does not rid these practices of political effect, as Fred's case illustrates.

Political emotion. Congruent with Martha Nussbaum's (2010) conceptualization of social justice work in the humanities, the historical inquiry practices within Fred's classroom provided room to cultivate some emotions that may be imperative to alter systems of oppression. This included levels of surprise, compassion and empathy. It seemed the historical inquiry practices cultivated this work in many of the same ways that exposure to the contemporary resources did. In more recent work, Nussbaum (2013) explicates the ways in which political emotions are important in cultivating justice within democracies. However, not just any emotions. Whereas, emotions that include disgust of others can be enraged within liberal democracies and should be scrutinized, Nussbaum argues that emotions that include compassion for others should be

cultivated. Fred's use of historical inquiry practices and analysis of contemporary resources both fostered space for political emotions within a safe and guided space in which leanings towards compassion and empathy were valued over disgust or "othering".

Historical inquiry of exploitation. Additionally, in the same way that Fred felt the historical inquiry practices provided models of agency for changing the economic system, it also provided examples of specific types of oppression as identified by Young (1990). While Fred's practice didn't go as far as having students identify what Young notes are five faces of oppression, it did provide evidence that specific types of oppression can be explored through historical inquiry practices in social justice educative work. In fact, Fred's case illustrates a promising opportunity to use historical thinking practices to uncover all five faces of oppression (Young, 1990).

Cultivating political friendship. Fred's case also offers evidence of an opportunity to use historical inquiry practices to cultivate political friendships (Allen, 2004) that are important to sustaining a politics in which difference is equitably recognized. While Fred's practice didn't include the identity work necessary for the students to understand the differences between themselves and the historical agents whose work they analyzed (this is further addressed below in constraints), it did provide evidence that an important aspect of encouraging political friendship, understanding the political sacrifice of others, could be supported through historical inquiry practices.

Transformative remedies in the past. Fred's practice also provided evidence that historical inquiry practices might be an important part of helping students understand the transformative remedies necessary for an end to socio-economic oppression. Fred acknowledged that he chose historical resources that highlighted the disadvantages of market-based economics

whereas he felt compelled to “show both sides” in the contemporary cases he organized. Additionally, whereas the historical cases he found revealed real attempts to transform the economic system away from the grasp of market-based economics, such as the Poor People’s Campaign, the United Farm Workers organization and the general Labor Movement, the contemporary cases usually involved more affirmative (Fraser, 1995) remedies attempting to combat political-economic oppression, such as the Fight for 15. While this evidence offers important insight into the growing grip of neo-liberal forces in the United States, given that examples of attempted transformative remedies are easier to find in the past than they are in the present, it also provides enlightening opportunities for the role of historical inquiry in social justice-oriented economics education. Such historical inquiry practices may be even more important given the confidence Fred felt in framing historical sources with social justice intent compared to his reluctance to be one-sided when choosing contemporary resources.

Constraints

Constraints or tensions within the activity system also emerged from both the subject and system view of the case. These tensions or constraints often represented barriers within Fred’s context to achieving his intended objective. The constraints are presented from Fred’s (subject) view and the analysis of the entire activity system.

Subject view. Fred offered his interpretations of what seemed constraining in the activity system. Although he was concerned and frustrated with his school context in general, especially as it related to social justice, one theme emerged from his view that was especially salient to the activity system.

Limited by dispensable historical inquiry pedagogy and professional development. Fred identified in a pre-unit interview that supporting student’s historical thinking has been something

he has struggled with in the past and was still working to improve. In a post-unit interview, he wondered if doing more modeling of historical thinking and analysis might have been helpful for his students throughout the year and changed outcomes in the inquiry unit. Fred also mentioned separately that he has felt a real lack of professional development in his school and district. In fact, he shared at the last focus group that participating in the focus groups of this study had been the best professional development he has had. So even though it was clear that Fred was interested in historical thinking practices and pedagogy, this was his first opportunity for historical thinking professional development. Fred's case is consistent with research on the historical inquiry practices of social studies teachers and their ability to teach historical thinking practices to their students (Voet & De Wever, 2017). Fred's lack of historical inquiry pedagogy and professional development could also have been an effect of the teaching resources that Fred was tapped into. While it was clear that Fred felt resources like Rethinking Schools were pivotal to his ability to teach towards his social justice-oriented goals, Rethinking Schools and other social justice-oriented teacher resources rarely include disciplinary inquiry practices as embedded strategies.

System view. Analysis of the qualitative data from the whole case reveals other constraints. These include the use of static definitions of economic systems, lack of an organizing framework for oppression and the lack of identity work.

Limited by static definitions of named economic systems. Fred's intention was that students would form opinions about economic systems and he directly asked his students to reflect through the take home test on a potential democratic decision they might need to make by voting for a political candidate who supports free market, mixed, traditional or command economic system. While this became an important component to the class inquiry, these static

definitions of named economic systems sometimes seemed limiting, thus constraining students' opportunity to explore their political and social values when evaluating the question of fairness and constraining students' ability to engage in imagining better systems. While Fred did provide opportunities for students to consider political economic values, such as when they looked at the cost to laborers, he didn't include experiences that allowed students to fully explore how these values map on to the economic systems he used to frame the unit. Furthermore, he did not have students consider which political economic values are irreconcilable with each other and which are not. This is important because the static, mainstream definitions of economic systems available to students as part of the unit framework often presuppose what political economic values are irreconcilable and which are not. Imagining new and better systems requires questioning these assumptions. Static definitions of economic systems are sometimes misleading—real life economic systems often draw from multiple political and economic values. Some of the best contemporary philosophical work on fairer economies has been done creatively, drawing upon the benefits of different systems to imagine new systems (Wolffe, 2012).

Lack of organizing framework of oppression. While Fred clearly wanted students to understand class-based oppression and the exploitation of the environment, and, furthermore, that he wanted students to connect these oppressions to an unregulated, free market system, he did not use or draw on an organizing concept of oppression, such as Young's (1990) to help students make these connections. This seemed to be a constraint in discussions when he tried to have students make connections or draw commonalities between what seemed to students as isolated circumstances. This may be because it was Fred's first time teaching the unit. Though he had previously used some of the resources and practices, he had never taught any of the material

as part of a cohesive inquiry unit framed through the economic system/fairness question. Thus, Fred did not have an opportunity to refine the unit in ways that would make those connections more apparent for students.

Another contextual factor that may have affected this constraint is that Fred admitted that this curriculum unit pushed more towards social justice than any he had previously taught. In fact, he only taught this unit because he was leaving the school district. He would never have taught it, in the way that he did, had he been staying. It was clear that Fred viewed this type of teaching as risky, given his vulnerable labor position as a classroom teacher. Fred was thus unable to frame his year-long social studies curriculum with as direct and intentional social justice goals as he might have liked. In fact, oppression may not have been previously discussed in the classroom. Coming at the end of the year, these new learning experiences with concepts such as poverty and collective action may have been brand new to students and, as Fred mentioned, cultivating a social justice citizenship orientation that is outwardly visible to others often takes a long time, as it did for him. Therefore, understanding oppression and being able to use it as an organizing framework to understand its many faces (Young, 1990) and the connections among them (intersectionality) may require multiple experiences like the ones Fred organized within this unit that are using those intellectual tools in intentional ways.

Lack of identity work. Fred conveyed that he felt identity work was important within activism and might need to be added to historical thinking practices if they are to support social justice civic education. However, he didn't spend any time during his curriculum having students consider their own identities in relation to their inquiry of "Is our economic system fair?".

Even though the historical evidence Fred drew from included various social identities from which identity work could have been facilitated, he chose not to focus on identity. It is

almost as if Fred's practice bypassed over students' identities as he attempted to have them inquire into connections of the historical to the contemporary. This may have prevented his students, especially his students of color from considering the intersectional ways economic oppression maps on to their identity (Collins, 1990, 2013). Even though student dialogue suggested that they felt safe and respected enough in Fred's classroom to engage in conversations about race, which is an important classroom element in such work (Castro, Hawkman & Diaz, 2015). For example, Reggie felt safe enough to share his experience of racism, the temporal space wasn't carved out for them to do identity work in intentional ways within the inquiry. We know that racial identity work is important for college-age white students to understand diversity (Bollin & Finkel, 1995) and can be important for high school age black students in academic achievement (Witherspoon, Speight & Thomas, 1997). Additionally, in the specific field of civic education, Black feminist standpoint can be an important lens through which to understand adult conceptions of citizenship (Vickery, 2015) and thus might also be an important resource for students engaged in civic work in schools. Racial identity work also seems imperative to normative theories of social justice such as the politics of difference identified by Iris Young (1990) and empowerment politics of Collins (1990). Therefore, the full potential for Fred using historical inquiry to meet his social justice goals may not have been completely realized without intentional identity work.

Conclusion and Implications

This was the activity of one 7th grade social studies teacher who used historical inquiry practices to support social justice civic education goals. I have explicated descriptions and interpretations of the opportunities and constraints within the case as they relate to education literature and some theories of social justice. But given the richness of this case, and the

theoretical lenses of political philosophy, we can also imagine other opportunities that might be possible. First, we can imagine the possibilities of curriculum creation and pedagogy if Fred had the further professional development in historical thinking practices. We can imagine the ways in which it might strengthen his practice and support more opportunities to further meet his social justice objective. Second, we can imagine the possibilities of historical inquiry practices framed with specific social justice concepts in mind, such as political emotions, political friendship, politics of difference, examples of transformative political-economic and socio-cultural remedies, consciousness of identity, and examples of intersectional oppression.

Perhaps these possibilities could be realized if more teachers like Fred had experiences with political philosophies in their teacher training and professional development experiences as well as also had professional development in historical inquiry pedagogy. But given the current context of social studies teacher education and professional development, one of these opportunities seems probable while the other does not. The availability of opportunity to learn historical inquiry pedagogy within the field of social studies education is abundant. Standards frameworks are focused on it, state and national professional development promote it. Teacher education classes often teach it. But opportunities to further engage with the important ideas of political philosophy and social thought are not as available. In fact, sometimes teachers who want to fully engage with such ideas have to leave the classroom completely to attend the university full time, as Fred is doing now.

To break free from using the master's tools, we must acknowledge "the oppressor that is deep within us" (Lorde, 2016, p.22). This self-evaluation is personal, but it is also institutional. In what ways has the field of social studies education failed to recognize the situated experiences of those most affected by complacency with, and continuation of, the status quo? In what ways

have we chosen educational goals that are “apolitical” rather than liberatory? In what ways have we continued to blind our teachers to these ideas that can help them teach towards social justice?

PAPER NUMBER THREE

The case of the high school history teacher who wanted to include Ferguson in inquiry but chose not to.

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Abstract: This paper explores qualitative data of one case from a larger multi-case study on how social studies teachers employ social studies inquiry practices to support social justice goals. It reports the case of Thelma, a veteran high school history teacher, who charges herself and her curriculum with helping students navigate contemporary race-related events through historical inquiry. In the end, however, Thelma chooses to not fully engage in these goals. This paper highlights the constraints she experienced and the choices she made within her teaching context. This paper speaks towards calls in the field to more fully understand teacher practices related to inquiry and social justice pedagogy and has important implications for professional development that aims to help teachers meet the imperatives of both and see the connections between the two.

Introduction

Inquiry curriculum and pedagogy has slowly but surely moved itself into the center of scholarly and practitioner conversations in social studies. The recent National Council for Social Studies' (2013) College, Career and Civic Life (C3) national standards framework strongly emphasizes inquiries that are civic in nature and of interest to students as the meaningful application of disciplinary based concepts and skills of the social sciences. Scholars have addressed the important instructional shifts C3 aligned teaching will require of teachers (Swan, Lee & Grant, 2014). While a recent survey has shown that teachers self-reported beliefs and practices somewhat align with the inquiry-centered practices promoted in the C3, the survey also found contradictions among their inquiry related beliefs and practices. For example, 76% of teachers reported using inquiry on a daily basis while only 18% of them reported inquiry as their most valued instructional practice (Thacker, Lee & Friedman, 2016). The scholars who published that survey data called for qualitative research to examine how teachers use inquiry and other practices aligned with the C3 in their classrooms.

This paper meets that call for qualitative research, but does so through an additional lens of social justice education. While the C3 framework does not require a focus on social justice education, it does leave room for it. Furthermore, known social justice-oriented professional circles within social studies education exist (e.g. Facebook group CRESST) and that tells us that there are teachers, teacher educators and researchers interested in aligning C3 inquiry curriculum and pedagogy with social justice goals. Like the many unknowns about how teachers use C3 aligned pedagogy, there are additional unknowns about how they do so with social justice in mind. This paper offers a thick description of the case of one teacher and her practices to begin to understand those unknowns.

Thelma Anderson is a veteran high school U.S. history teacher of thirty years. Her favorite unit to teach is on the U.S. Civil Rights Movement. But in the particular year of this study, Thelma is hoping to use her U.S. Civil Rights History Unit to help her students examine contemporary national and local events related to race. On the national scene, at the time of this study during the 2015-2016 school year, police violence and Black Lives Matter protests are at the forefront of news and social media outlets, just one year after the police killing of Michael Brown in Ferguson, MO in August, 2014. More locally, Thelma's school is navigating the aftermath of multiple race-related fights within the school, which resulted from conflicts between students on social media. These events were covered by the local news. Thelma feels a need to engage students about these events within her U.S. Civil Rights Unit, but in the end, she chooses not to do so. A critical examination of Thelma's activity in this complex context highlights the ways in which the constraints in her social justice-oriented teaching were compounded by the constraints barring her from C3 aligned inquiry teaching.

Literature Review

In the field of social studies, there has been a longstanding question of how best to educate for citizenship. While there have been many camps throughout this history (Evans, 2004), there have been two relatively distinct camps that are now beginning to converge. One camp focuses on students acquiring disciplinary knowledge, such as U.S. history, and developing disciplinary skills, such as historical thinking, that are assumed to lead to informed civic engagement (e.g. evaluating media sources) (e.g. Seixas, Morton, Colyer, & Fornazzari, 2013; VanSledright, 2004; Wineburg, 2001; Wineburg, Martin & Monte-Sano, 2012). The other camp centers democratic civic education on the collaborative inquiry of political issues such as elections and proposed legislation, often with an emphasis on democratic discussion and

deliberation (e.g. Gutman, 1987; Hess & McAvoy, 2014; Journell, Ayers & Beeson, 2013; Parker & Hess, 2001). This camp is promoted through the research evidence that focused opportunities with issues and processes that foster the cultivation of democratic skills and attitudes will lead to active civic engagement (e.g. Andolina, Jenkins, Zukin, & Keeter, 2003; Avery, 2002; Hess, 2004).

In a move that may help further bridge these two camps of disciplinary literacy and issue-centered civic education, the National Council for Social Studies (2013) published a new framework to guide social studies. The College, Career and Civic Life (C3) standards framework is an inquiry model with four dimensions. The first raises questions that “reflect a social concern that students find engaging; and reflect an enduring issue in the field of civics” (NCSS, 2013, p. 23). The second leads to investigations using disciplinary concepts and skills, followed by the third and fourth which are the evaluation of sources and taking informed civic action.

In addition to these two camps, which are the mainstream of the field of social studies scholarship and thoroughly represented in the C3, a third camp has gradually emerged in recent decades that has largely been left out of the recent integration of the first two. This camp includes those who advocate for a more radical, social justice-oriented citizenship, a goal that the C3 does not name but leaves room for supporting. This research project seeks to connect this more radical conception of civic education with the first camp’s emphasis on disciplinary literacy. What happens when teachers use disciplinary inquiry practices to support radical, robust conceptions of citizenship such as those identified in social justice literature? What follows is a more focused look at these three camps as well as how conversations about these camps have appeared in elementary education.

Camp One: Historical Inquiry Practices

Broadly defined, inquiry is the act of pursuing answers to questions. In social studies education, emphasis on inquiry dates to the work of John Dewey (1916), who advocated for student-driven inquiry as a means of supporting democracy as a way of life. Most contemporary advocates of inquiry-based education agree that inquiry is a natural and iterative process that occurs in both every day and academic life. Disciplinary inquiry is activity that relies on the tools, skills and concepts of an academic discipline to construct knowledge. These tools, skills and concepts are identified and defined by the practices of experts such as historians (e.g. Seixas, Morton, Colyer, & Fornazzari, 2013; Seixas & Peck, 2004; Wineburg, 2001), geographers (e.g. Bednarz, Acheson & Bednarz, 2006) or economists (e.g. Van Fossen & Miller, 1994).

Much of the work to define and focus social studies curriculum and teaching practices on disciplinary inquiry practices has been done in history education. Studies have identified disciplinary practices by exploring the differences in how experts and novices approach, frame and investigate disciplinary questions in history (Wineburg, 2001). Historical inquiry practices have emerged that include analyzing historical sources for attribution, perspective and reliability (VanSledright, 2004) as well as situating the sources in context (Wineburg, Martin & Monte-Sano, 2012). Other frameworks of historical thinking have included defining historical significance, evaluating evidence, thinking about change over time, analyzing for progress or decline, empathy (or historical perspective taking) and considering historical agency (Seixas & Peck, 2004).

Various studies have found that sustained and rigorous disciplinary inquiry is underused in social studies classrooms (Hicks, Doolittle & Lee, 2004). Furthermore, teachers' epistemological assumptions and teaching dispositions can affect how they engage students in

disciplined inquiry (Saye & Brush, 2006). However, research finds that when teachers engage students in practices that include sustained disciplinary inquiry, there are numerous benefits including stronger performance on higher order thinking tasks (Saye & Social Studies Inquiry Research Collaborative, 2014) and better performance on state mandated tests (Saye & Social Studies Inquiry Research Collaborative, 2013). Throughout the disciplinary inquiry literature in social studies, the focus has largely been on literacy skill development, especially within history. However, important connections have begun to be made in the field of social studies that connect disciplinary inquiry practices to the type of civic education conceptualized in the second camp.

Connections between Camp One, Historical Inquiry Practices, and Camp Two, Traditional Democratic Civic Education

One recent study has found that disciplinary knowledge and skills in history can support the contemplation of contemporary socio-political issues by political scientists (Shreiner, 2014). Historical narratives and details strengthen the reasoning processes these experts in the discipline of political science use. This implores the question: to what extent can historical disciplinary inquiry practices support civic education goals, goals that include the contemplation of contemporary civic issues by K12 students?

Important curriculum frameworks for conceptualizing the connections between historical inquiry and traditional democratic civic education have developed in recent years. Grounded in the Authentic Intellectual Work (AIW) of Newman and Associates (1998), Problem-Based Historical Inquiry (PBHI) frames historical inquiry by focusing on enduring societal questions and issues. Over a decade of research, primarily in secondary education, has been conducted on PBHI and on the consequential and supporting Persistent Issues in History Network (PIHN). Findings convey that teacher collaboration and mentoring can help support teachers' use of and

facilitation of PBHI (Saye, Kohlmeier, Brush, Mitchell, & Farmer, 2009). Additionally, technology and multi-media use can add to the student benefits of PBHI if guided expertly by a teacher (Saye & Brush, 1999).

More recently, the concept of Disciplined Civic Inquiry (Saye, Levstik, Monte-Sano & Reich, 2016) has been raised as a response to approaches that emphasize disciplinary inquiry and disciplinary literacy skills as ends in themselves. Through Disciplined Civic Inquiry, disciplinary inquiry practices and skills are used to explore a civic inquiry, framed with the needs of society in mind. This line of thinking extends a well-cited posit that disciplinary experiences in history can and should support some type of historical narration makes the present time understandable and the future time anticipated, also making the past relevant to the present and helping “listeners” of history identify within temporal change. Historical narration can thus provide “an orientation to practical life in time - an orientation without which it is impossible for humans to find their way” (Rusen, 1987).

Unfortunately, however, disciplinary inquiry literature, and even the work being done to connect disciplinary inquiry to traditional democratic civic education, largely avoids strong stances on the most pressing “problematics” (Maxcy, 1986) of which “listeners” of history must identify within. The national and global sociopolitical context presents continued atrocities of systemic poverty, racism, sexism, and a myriad of other intersectional oppressions (Collins, 1998), and thus demands that social studies inquiries center on more radical social justice goals.

Camp Three: Social Justice-Oriented Civic Goals aligned with Critical Theory

Social justice-oriented civic goals are broad and contested. One reason is because normative theories of social justice span a wide range of political ideologies on the Left (e.g. Allen, 2009; Barry, 1995; 2001; Fraser, 1995; Habermas, 1962; Mills, 1997; Rawls, 2009

Young, 1990). Much scholarship within social studies education working to define social justice civic education uses the helpful framework of Westheimer and Kahne (2004; Westheimer, 2015) which defines a social justice-oriented citizen as one who: 1) “Critically assesses social, political, and economic structures to see beyond surface causes” 2) “Seeks out and addresses areas of injustice” and 3) “Knows about social movements and how to effect systemic change” (Westheimer & Kahne, 2004, p. 240). However, this framework lacks any normative ideas about what social justice actually means.

Since the actions defined by Westheimer & Kahne can seemingly be taken-up by citizens with *any* political orientation, critical theories of education offer an important additional lens to orient social justice citizenship education. As long as social justice education aims to serve well-intended purposes, it must think about the direction it wants to go. As George Counts (1932) once said, “If an educational movement, or any other movement calls itself progressive, it must have orientation; it must possess direction. The word itself implies moving forward and moving forward can have little meaning in the absence of clearly defined purposes” (p. 4). Critical theories such as Marxism, Feminism, Critical Race Theory, Queer Theory and others can give direction to frame civic inquiries and may also “expose how relations of power and inequality (social, cultural and economic) in their myriad of forms, combinations, and complexities are manifested and are challenged in the formal and informal education of children and adults” (Apple, 2016, xi).

Critical approaches to social studies education began as early as when scholars in the United States began to create critical theories for the field of education in general. In fact, foundational scholars in the critical theory of education, such as Michael Apple and Henry Giroux, cultivated their early ideas as social studies teachers (Gottesman, 2016). In Giroux’s

case, it was the application of Freire's (1970) *Pedagogy of the Oppressed* to his social studies classroom that inspired his initial scholarship in critical educational studies (Gottesman, 2016). While Apple's work has remained centered in curriculum theory, it remains relevant to social studies specifically, including his early work, which illuminated "The hidden curriculum and nature of conflict" (Apple, 1971) in science and social studies curriculum unveiled the political nature of all curriculum (Apple, 1979).

Scholars of social studies have also long used critical theory as a lens to engage in the work of social studies education (e.g., Anyon, 1979; Cherryholmes, 1978; Ladson Billings, 2003; Manfra, 2009; Stanley, 2005), but that lens remains a marginalized one (Shear, 2016). The field of social studies has begun to include more specific critical theories within its scholarly discourse from Queer Theory (e.g., Mayo, 2013; Lapointe, 2016) to postcolonial theory (e.g., Shear, Knowles, Soden & Castro, 2015).

Literature points to various social studies curriculum and pedagogy that supports social justice goals aligned with critical theory, from the more abstract critical theoretical work of scholars such as Freire (1970) and hooks (1994) to the more concrete unit and lesson planning work of teacher-activists such as Bill Bigelow (e.g. 2002; 2008; 2014). In most cases, though, when conceptualizations of strategies that support these goals are framed, such as discussion of social issues, studies find that such strategies are underutilized (Kahne, Rodriguez, Smith & Thiede, 2012) and various policy contexts, such as high stakes testing, often prohibit their likelihood (Westheimer, 2015). When teaching strategies that support social justice-oriented civic goals are enacted, they can have positive effects for students, including the marginalized (Levinson, 2012) and privileged (Swalwell, 2013). In all instances, it is important that such

teaching actually equips students to disrupt the status quo and not just to maintain it (Swalwell, 2013; Wheeler-Bell, 2012).

Critical Inquiry frameworks tend to use the axioms of critical theories such as feminism and Marxism to question and deconstruct hegemonic narratives in tangible resources, such as curriculum. Recently, however, scholars have begun to imagine a critical inquiry approach to disciplinary inquiry in which disciplinary historical skills merge with skills from political life to alter students' historical consciousness in ways that they are oriented towards a more socially just world (Saye, Levstik, Monte-Sano & Reich, 2016).

While the authors of the C3 avoided linking the framework to Camp 3, this research aims to understand the practice of a social studies teacher as it relates to the C3 *and* social justice civic education aligned with Critical Theory.

Methodology

Theoretical Framework

Making meaning of how teacher's ideas of inquiry and justice-oriented civic goals translate into practice requires a theoretical framework that accounts for the social nature of learning within contexts. Second generation activity systems theory (Engeström, 2000) was thus employed as a theoretical framework. Figure 1 illustrates a general understanding of this case through second generation activity systems theory (Yagamata-Lynch, 2010).

In response to behaviorism, Vygotsky (1980) developed a cultural historical activity approach to human development and learning that shifted away from the assumption, grounding the field of psychology at the time, that social life is only a result of individual psychological operations. He hoped to instead illuminate how individual psychological operations emerge from

social life. This theory also included the importance of mediating social and cultural artifacts in learning, such as language.

Cultural Historical Activity Theory (CHAT), a term popularized in the 1990's, describes the second generation activity theory that builds off of Vygotsky's early work in cultural-historical psychology. It is an important theoretical tool for organizing and understanding this research question because it allows for the contemplation of two processes that are in constant operation in any human learning: the internalization of mediating tools spurred by participation in other activity systems and the resulting externalization of the subject's activity in the situated activity system under study (Engeström, Miettinen & Punamäki, 1999). CHAT is also important for understanding the research question and collected data for the following reasons 1) it accounts for the social nature of learning in object oriented activity, 2) it focuses on tools in object-oriented activity, which is important because the disciplinary thinking literature continually frames disciplinary inquiry as using the tools of experts and 3) it illuminates opportunities and internal contradictions in the activity which pose a space for expansive learning (Engeström, 2001) and which are also the focused findings of this study.

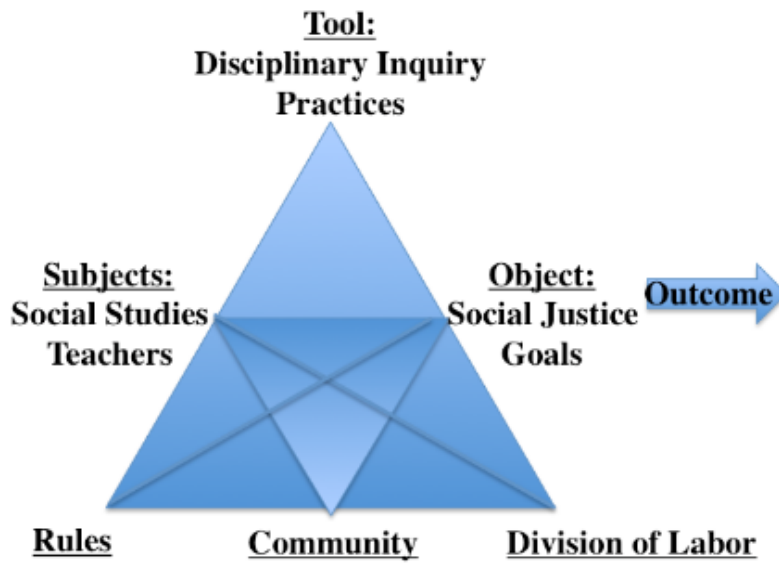


Figure 1. Activity System of Teachers using Disciplinary Inquiry Practices to support Social Justice Goals. This figure represents the theoretical framework used in this research study (Engeström, 2000; Yagamata –Lynch, 2010).

CHAT, while previously underused in education (Roth & Lee, 2007), is now often employed to understand a wide range of teaching and learning phenomena. Critical scholars in education have often employed CHAT to understand potential for liberatory and expansive learning. While not used extensively in social studies education, some social studies scholars have used CHAT to understand the activity of social studies teachers (e.g. Swalwell, 2013). In other education fields, CHAT has emerged as an important tool for understanding such phenomena as teacher learning (e.g. Douglas, 2011) and parental engagement (e.g. Barton et al, 2004). Ideas from CHAT have also been extended to think about hybridity, or engagement of multiple activity systems simultaneously during human learning and “third spaces” where such hybridity happens (Gutiérrez, Baquedano-López,, & Tejeda, 1999; Moje et al, 2004).

In this research, second generation cultural historical activity theory was used in a number of ways in this research. First, all learning, both teacher and student learning, was

viewed through the lens the theory provides. When a teacher within the study would describe historical thinking or use a historical inquiry practice, it was assumed that those conceptualizations and the resulting tools were developed over time, in culturally and socially embedded ways and through the internalization and externalization processes of the teacher's experiences in various activity systems. Second, when data of the case was analyzed, it was also viewed as a social construction, taking into account the social nature of the language the teacher was using. Third, the second round of data analysis included mapping the initial codes onto the activity system framework to understand the emerged codes as opportunities, spaces of expansive learning towards the objectives, or internal contradictions, constraints that disrupted expansive learning towards the goals.

This research does not aim to use CHAT to interpret the data in order to build a theory of teachers' activity. Rather, CHAT is used as an organizing and theoretical framework to illuminate the many parts of the activity that were in play, such as the teacher's identity within school culture and the concrete or perceived rules and divisions of labor she was adhering to as she taught. It also allowed the research to focus on the disciplinary inquiry practices as contextually-embedded, socially and historically constructed tools being employed to meet contextually embedded, socially and historically constructed objectives. Understanding the power-laden nature of these tools, as Vygotsky's theoretical roots in Marxist traditions assume (Wertsch, 1985), allowed them to be seen within the political work of curriculum creation and pedagogical practice.

Research Design and Data Collection

The data reported in this paper is from one case of a larger qualitative multi-case study (Merriam, 1998) of social studies teachers using historical inquiry practices to support social

justice goals. It is grounded in the axioms of naturalistic inquiry (Lincoln & Guba, 1985), and used ethnographic and phenomenological methods for data collection. Data used in this paper was collected over eight months and includes three formal interviews, participation in three focus groups, over 12 hours of observations of classroom instruction and planning time, and the collection of planning and teaching documents. The focus of this case is one curriculum unit, chosen by the participant, which she felt best exemplified her efforts in using disciplinary inquiry practices to meet her social justice-oriented civic goals. The interviews and focus groups were structured loosely around Seidman's three-step interview process, which attempts to understand the participant's situated experience and the meaning she made of it (Seidman, 2012). The first interview inquired into the participant's background, the second focused on the participant's curriculum planning and goals and the third interview facilitated a reflection of the participant's implementation of the curriculum unit. Similarly, the focus groups were guided by the same order of questions as the interviews, but with an added opportunity to discuss with the other participants, particularly about the constructs of the research question, such as the scholarly definitions of historical thinking practices. In the focus groups, we also used Westheimer and Kahne's civic education framework to discuss what it means to prepare students to be social justice oriented as well as other social justice goals the teachers hoped to be supporting. We discussed characteristics of historical thinking from research literature and we analyzed together the C3 Inquiry Framework in light of social justice goals.

Data Analysis

The qualitative data discussed in this paper was collected from interview transcripts, focus group transcripts, observation notes, and teaching and planning documents. Data went through two iterations of coding. The first round of coding was done with Dedoose software

drawing from ideas of grounded theory (Strauss & Corbin, 1998) which allowed for reoccurring ideas to emerge directly through the data in a grounded theory approach while also acknowledging that all knowledge is theory laden. Thus, cultural historical activity theory and the research questions existed as lenses through which this grounded theory coding was done. In the entire multi-case study, over 240 codes emerged and over 600 excerpts were coded. The codes were then subjected to a second layer of analysis to understand how they represented opportunities and constraints present within the activity system. Codes that represented the most meaningful opportunities and constraints within Thelma's activity were generated into themes through the iterative process of writing, and became the findings for this paper. And because "activity system as a unit of analysis calls for complementarity of the system view and the subject's view" (Engeström & Miettinen, 1999), I interweave in the writing both Thelma's view of her teaching practices and a systemic analysis of her activity. Subject view findings were member checked with the participant to ensure an accurate description of her perspective of her activity.

Findings

The Case of Thelma

Getting to know Thelma. Thelma Anderson is a veteran teacher with thirty years of experience at Chariot High, where she was also a student and a student teacher. Thelma "can't imagine identifying in anything other than a teacher." Her husband was a teacher and so is her daughter. She is also very passionate about history. While her teacher education with an emphasis in World and U.S. History has limited her in the range of social studies courses she is certified to teach, she says it has been somewhat of a positive for her because she has not had to

teach other courses that she doesn't want to teach, such as Economics. So, for thirty years Thelma has been a high school U.S. History teacher at Chariot High, "with very little deviation".

Chariot High School serves 1,900 10th-12th grade students in a suburban/urban environment in the Midwest. Historically, Chariot has a reputation as the rich, white suburban school. However, it had been experiencing significant changes in its population in recent years. It was not uncommon to hear teachers within the school refer to the changing demographics, citing more hard-to-pronounce names and more low-income housing as evidence of it. Thelma, however, considers herself a liberal-minded person. She espouses a value for diversity, even if she too sometimes engaged in discussions about Chariot becoming "unrecognizable". At the time of the study, Chariot High School was 74% White.

Thelma is cheerful, friendly and quick to critically evaluate her own teaching. She is very open about her reflections of how she has changed her teaching over time and what she still, after 30 years, struggles with. When approached for participation in the study about using disciplinary inquiry to support social justice goals, Thelma admitted, "I'm not sure I do that". But in accordance with her willingness to engage in new ideas and try new things, she agreed to be part of the study. It seemed that her tentativeness with the terminology used in the research description was relieved during the first focus group where she identified that her teaching goals do indeed align with Westheimer and Kahne's (2004) social justice-oriented characteristics, although she admitted, "I'm not sure I'm there yet". She also recognized characteristics of historical inquiry practices from the historical thinking literature and identified them as goals in her teaching, although "they've been called different things at different times," she said. She referenced her Document Based Question (DBQ) training and practice in relation to these historical inquiry and historical thinking characteristics.

Thelma's perceptions of her students at Chariot High. Thelma teaches an eleventh grade U.S. History course in a school where many students opt for A.P. U.S. History instead, as the requirements for it were recently lowered to allow more students access to the college credits. Thelma notes the shift in the types of students she sees in her classroom since the change:

Because I teach a required course for graduation, I think I see a good cross-section of kinds. Probably the group I do not see much of anymore are the high-achievers... I would say that I have the average kids, which is fine with me, I love average kids. I have the kids that are, they want the A but they don't want to work very hard for it, they're capable of the A...I think that in general I have extremely well-behaved, very respectful kids. Most kids, I think, that come to Chariot High School know that there is a certain expectation to be met, as far as behavior and attitude about school, and so forth. I think in general, have that background with their parents, and so forth. We get a lot of strong parent support here. Although, we are beginning to see some shifts and changes demographically in terms of socioeconomic class, race, ethnicity. We're seeing a lot more diversity. I was just saying this this morning, I think we need to do a better job of looking at alternative programs for kids who are not on the college track. We've always been a college prep sort of attitude, high school. I'm seeing a lot more kids who don't think they're going to go to college, or who can't go to college, but are looking for some sort of another vocational avenue to pursue while they're in high school. Our numbers are through the roof on kids who want to be involved in the foods, the culinary program, in the tech ed programs where they can learn a life skill that can turn into a career. Because we can't increase staffing, we have to keep turning those kids away. I think that's sad, and I think that's something we need to address. I don't know if that would help us to solve

some of our problems of kids who don't seem to be engaged. Maybe if we had more pathways for kids in more vocational sorts of thing, more internships, those kinds of things, that maybe we could hook those kids into school is still important even if you're not going to go to college. There's something to be learned here that will help you. That's just something that's mounting in my brain right now about the kids.

In contrast to this description of her own students, Thelma was often enthralled during focus groups by the description of younger students provided by another participant who teaches elementary school. The elementary teacher described her students as curious, engaged and desperate to make a change in the world. Thelma wondered out-loud, “Where do they lose that?” She frequently cited students’ general lack of curiosity and engagement as one of the constraints in using historical inquiry practices to support social justice goals.

Social studies curriculum and professional development at Chariot High. Thelma does not feel particularly constrained in the curriculum she uses, but in recent years her department has moved to using more common assessments between sections. They have worked collaboratively to create these assessments and the ones Thelma referenced included particular DBQ assessments and multiple-choice assessments. The department has also worked together to create compelling questions for their units so there is more alignment between sections. While these developments have transpired, they are not rigid requirements. Thelma has the freedom to change assessments and questions in ways she sees fit. She also feels very fortunate to have resources available to her for professional development to continue this work. She has attended the National Council for Social Studies Conference more than once, she has been awarded grants for new curriculum materials, and representatives from her department attended a Facing History Workshop during the time of the study. As an additional resource, the school has a number of

instructional coaches and “teacher leaders”; one in particular who has expertise in social studies was instrumental in helping Thelma consider new ideas for her teaching. During the time of the study, Thelma sought-out the instructional coach for help in revamping her compelling questions for the unit. Thelma was thrilled with how they turned out. She later told the instructional coach that she did not have to change much in her unit to meet them. In response, the coach said since she did not have to change much that should give her confidence that she was “doing it right all along.”

Navigating vulnerable political teaching in a tense racial climate. Recently, before the study, Thelma took an online course on the history of the Civil Rights Movement in her own state and said it has really pushed her to think about the long story of Civil Rights struggles—that it was not just a movement from 1954 to 1968, but that it started in 1619 with the slave trade and continues to this day. This experience pushed her to think even further about how her Civil Rights Unit could help her students navigate the national and local conversations about race that were prominent during the time of the study, a year and a half after the killing of Michael Brown in Ferguson, MO, an event Thelma connected to often in interviews and focus groups. During the school year following Ferguson, a more local race-related event took place in Thelma’s school. A series of racially charged fights broke out in the school following an online dispute over a confederate flag and a threat to “shoot all the black kids at school”. The fights involved a large number of students and were covered by local news media. The events sparked the district administration to hire a team of researchers to conduct an equity audit of the school; the audit was taking place during the same school year as this study and was often on Thelma’s mind as she reflected on the role her unit could be playing in helping students engage in conversations about race.

But just as much as Thelma conveyed her desire to engage her students in conversations about events such as Ferguson, she also conveyed a fear of doing so, especially this year. Just the year before, a student accused her of promoting communism on a local conservative radio show. Thelma had been teaching a unit on the Cold War and was showing students propaganda that was used by the Soviet Union. Her student called in to the radio show the next day and described how he felt she was promoting communism. She explained the effects of the incident on her identity as a teacher: “He created such a paranoia in me that I don't know if I'll completely ever get over that.” A similar incident had happened at a nearby high school two years earlier, however in that incident, unlike Thelma’s, the school issued a strong response supportive of the teacher’s actions.

Thelma was thus generally scared about getting too political and too controversial in her classroom, but she feared specific things when it came to talking about race. She worried about offending students of color. She also wanted to protect her students of color from things their white peers might say. She seemed to believe there was a right way to talk about race and she just did not know what that right way was. “Tell me what to do,” she would sometimes say, both literally and figuratively. Or, “I just really want a script” for talking about race. She truly wanted to know the “right” way and she desperately wanted professional development, including hearing from students themselves and from myself as the researcher, on how to engage in classroom dialogue about race. She frequently stated she “just didn’t know where her students were at” on race. It seemed was worried about not knowing what students were going to say or feel if she talked with them about race.

Thelma's goals for her teaching and goals for her Civil Rights Unit. Throughout the interviews and focus groups, Thelma shared several goals that she had for her teaching in general and also specific teaching and learning goals for her Civil Rights Unit.

Thelma's goals as a teacher. Thelma cited a number of pedagogical goals, including “cultural literacy”, which she describes as both things students should just know (in a matter not dissimilar from E.D. Hirsch, who popularized the concept in the late 1980s, when Thelma began teaching; Hirsch, 1988) but also ways they should be able to engage with texts that are conceptualized more like historical literacy skills. She also focuses her goals on work ethic and engagement in learning.

I've always struggled with, why do kids need to know U.S. History and how do I sell that to my students? I've decided I don't have to sell that as much as I have to sell them that knowing how to learn and having the ability to be a self-reliant learner, that whatever you're going to learn in life, you need to know how to do that. That you need to be a responsible, accountable, individual. I talk a lot about work ethic, that history is just the conduit to teaching other life skills that you can apply other places. Asking them to meet deadlines, and this is becoming harder because I'm not so sure that it is being supported by the fact that over the last several years we've been asked to be a lot more lenient in terms of giving kids more chances, second and third and 14 chances. We're being told that we should accept late work whenever and give them something for it. I'm not so sure that I believe that that's teaching them good work habits. I struggle with that, they don't even ask if it's okay to turn things in late, they just throw them on your desk and accept it. Work ethic, I want them to be self-reliant learners and I want them to be culturally literate. I do talk about that in terms of, if you're going to be a productive citizen, if you're

going to be a voter, you need to be aware of where we've come from, why we're doing what we're doing right now, what are the cause and effect of things that are happening. Those kinds of things, so I do think that there is an element of culturally literacy that all kids should walk out of high school with. I see that as being one of the things I'm here to do. Those would be my 3 goals. Work ethic, make them self-reliant learners, make them learn how to learn, and then to give them a sense of culturally literacy.

When asked to further clarify what she would want students to do with cultural literacy, she explained:

Be able to discern truth from crap out there in the social media world. Or, at least to not accept things at face value and think, wow, that's kind of a crazy claim, I should go find out from somewhere else whether that's true or not, to fact check. I want people to be curious enough to go check that fact out before they send it on to some other place, you know? In my perfect world, yes. I want them to be intellectually curious, ask good questions. I think we need to do that as a public. I'm very worried about where our country is going government-wise and what can we do as a grassroots organization to change things and to make them believe that they do have the power to changed things if they want to. They won't if they don't care, they won't if they're not intellectually curious and so how do we get them to be that kind of a person that will question things, will go out and find the truth if they need to and to make informed, enlightened, evolved decisions about government leaders, about policy, about social issues, all those things.

That's my perfect world.

In further clarifying what she meant by cultural literacy, she explained that often students needed to think about the context of particular content or messages:

Sometimes kids without the context, they don't get it, they don't understand it, that often times people take things so far out of context and so forth. Maybe if they have the context, maybe if they had the historical understanding behind it, then they won't take that at face value and go, "Wait a minute, but there was something else going on when that statement was made." Let's think about time and place when that comment was made. We do that a lot, and so forth. You really have to put yourself in that time and it's very hard to do.

She also explained that “cultural literacy” to her additionally meant being able to engage in references to history in social life:

I think the cultural literacy one was something that, it's just always been there for me and wanting kids to just be smarter, to understand historical references, and even simply in movies and in jokes and in plays and in music and that kind of thing. Just to be able to hold there own at a dining room table full of people talking about current events. That's at a very base level what I want them to be able to do, and I think that's always been a big part of who I am.

Goals for her Civil Rights Unit. When thinking about the goals she wanted to meet in her revamped Civil Rights inquiry unit for the year, Thelma was very clear that she wanted her students to appreciate the history of the movement in the past but she also wanted to use this historical unit to meet the needs of society today, both in their own school and nationally:

One thing is just I want them to appreciate the struggle, and the sacrifice, and the courage of the people that brought those changes to be. I think that's huge. They have to understand the contributions made by important people and little people along the way. I really hope that they gain that understanding. I really want them to have a sense of how

much change has occurred throughout this time period and at what cost. I also think that the new piece for me is to understand how far we still need to go to really achieve social equity in this country. That while the Civil Rights Movements of the 1950s and the 1960s is a microcosm to a certain extent, we used to teach it as it was The Civil Rights Movement. Now it's really a piece of it. That we need to talk about immigrant rights. We need to talk about Mexican Americans. We need to talk about refugees. We need to talk about gender equity. There is so much more to this story than just Martin Luther King and Malcolm X, and the "I Have a Dream" speech. I feel like I've, after reading a couple of the books from (this summer online) class and so forth that I used to think I do such a good job of this. Now, I feel like I need to up my game because I am guilty of being that person that teaches primarily the Civil Rights unit as a 1954 to 1968. It's so much bigger than that. Bottom line, that's what I'm searching for is how to make this be more about maybe them.

I also think that that connection from past to present, for me, that's probably my most significant one that I care about the most, is making those connections and hoping that they'll make the connections themselves without me always having to point them out to them, "How does this connect to Ferguson today?"

Thelma seemed especially focused on the idea of social activism and how these goals were really part of one goal to help students think about activism in general and see themselves as potential activists.

Ideas to reach her goals. Thelma had a number of ideas about how to reach some of these newly identified goals with new learning activities that she had not tried in the past.

"Maybe we do this through some sort of a primary source activity that's more current to hear

from all sides of the incident. Even the Michael Brown incident in Ferguson has so many different pieces to it, and sides to it.” She even thought about a summative assessment using current events and historical analysis skills:

I don't know whether we could come up with some sort of an activity at the end which we give, put them into some small groups and give each of these small groups an incident, something that has occurred recently and have them do some further research to see if they can find, like create a chart, how many different perspectives can you get on this one incident? Which one do you think is closest to the truth and why? Would be an interesting thing. Based on what you now know about the history of this movement and history of social inequity in our country, does that impact the way you perceive that incident? Do you think it's changed at all because of what you've learned?

It was clear that Thelma was thinking in new ways about the ideas she had for her unit throughout the research process. She mentioned that even the research questions were forcing her to think about things that she had never spent much time thinking about before. It was evident that engaging in the research study and other learning she was doing in the online class was helping her to think through what she could accomplish within this unit.

If we're trying to make them be historical thinkers, then maybe that is something we could do with them toward the end of the unit. After they learn a lot about it, then how can they apply that knowledge to a real actual incident that has taken place in the recent years? ...taking maybe five or six recent events that have to do with gender, race, whatever, and force them to look at maybe a couple maybe four or five documents on each one that give them a variety of perspectives on it, and have to somehow discern from what they read what they think is, what's the closest to their truth about it. What can

they accept and what can't they accept? Maybe even a process of what sources did you find more credible and why? It may come down to personal life.

In addition to this contemporary event analysis activity, Thelma was also excited to use a “back-channel” discussion technique that she had tried for the first time the previous year where students discuss on online forums instead of in real life. She hoped to do this with one of their main readings for the unit, which were two graphic novels written by Congressman John Lewis on his experiences in the Civil Rights Movement, *March 1* and/or *March 2*.

New ideas meant cutting something else. While Thelma was excited about all these new ideas she was coming up with, it was clear she had some hesitations about adding new materials and strategies.

It is one of my biggest units because it's one of my favorites. The idea of making it bigger is like okay, then I'm going to have to cut somewhere. That's what I'm struggling with right now, is if I'm going to add here then I'm going to have to take away and I haven't figured out yet where I'm going to take away. That's part of my challenge in terms of my curriculum, is something's got to give somewhere else. I hate cutting anything in second semester because I love everything I teach in second semester. That becomes one of the challenges.

Thelma's struggle to decide what to add and what to cut was evidence of the giant barrier time played in her curriculum choices. This was something she brought up in both interviews and focus groups; it was also a constraint shared by other participants. How Thelma navigated that constraint of time illuminated her priorities because it showed what she was willing to give time for and what she was not.

Thelma's actual practice of inserting inquiry. Thelma planned fourteen days of instruction for her unit. While the ideas and goals she discussed in pre-observation interviews seemed very exciting to Thelma, the observations of her implementing the unit seemed very different than what she had described. More than anything it seemed that Thelma had fallen into her previous ways of teaching the unit, which meant a tremendous amount of lecturing and a multiple choice test at the end of it.

However, Thelma did seem to think she was inserting inquiry into her curriculum unit by both framing her unit and starting the unit off with essential questions. With help from the instructional coach, Thelma framed the following essential questions for her unit: (a) How can a movement challenge society to reflect on who they are and become who they want to be? (b) What “sparks” or creates a need for a movement? (c) How do these “sparks” lead to questioning the status quo and a push for Social Activism? (d) What does Social Activism look like? Sound like? And (e) Who gets to decide what needs to change and how it will happen?

Despite framing the content with a compelling question and attempting to connect it to contemporary issues, Thelma's practice remains rooted in stereotypical lectures in U.S. history classrooms. Thelma introduced the compelling questions and social justice goals of her unit on the first day of her unit. On this first day, more than ever, she attempts to make connections between the historical inquiry and social justice issues of today. This is illustrated in the following vignette, of the day Thelma started the unit:

When I arrive the students are just getting seated in desks that form short rows in a semi circle facing the middle of the room and the projector screen, some are still entering the room. I notice that Thelma has added Civil Rights art all over the room. Some of it looks like it could be

student work from previous years (she later confirms this when explaining it to the students) and adds “Often I don’t know I have that in you until I give art as an assignment.”

After a couple students finish “Pop Culture” presentation from the previous unit, one on computers, one on Nascar, Thelma retakes the center floor in the room. “We’ve gone over the Cold War and other things from the 1950’s and 60’s. Next we are going to go back through that same time period and look at Civil rights.”

Thelma explains to her class that it is an interesting time to study these things because, “We are looking at race, not only as a nation but as a school community here at Chariot High.” She tells them that there is currently paperwork available to apply to take part in a focus group on race and experiences at the high school. “It is due tomorrow” she tells them and also that she hopes they will think about joining it. Thelma says the Civil Rights Movement was all about looking at “Are we who we want to be? And if not, how do we get there? That’s the harder question”, she explains, referring to the second question. Thelma then clicks on her overhead projector. As soon as she does this, the students start getting out their notebooks, even though Thelma does not mention notetaking at all.

“This unit is going to be different because I’m going to ask you to read,” she tells them as she passes the syllabus out during the beginning of the lecture.

“Ugh” a couple of students respond.

“I know, reading in history.” Thelma says sarcastically. She then takes out copies of March 1 and March 2 written by Congressman John Lewis and shows the class that they are both graphic novels. “So when I say read, you are going to look at lots of pictures.” She briefly summarizes Lewis’s books based on his own life. She explains meeting him at a social studies conference in St. Louis. She also mentions at this time that reading the school-wide read

Crossover by Kwame Alexander, which also centers on experiences of race, can earn the students extra credit in her class. “We’re also going to tie in this big idea about social activism.” Thelma continues and she clicks to change to her powerpoint slide that lists the compelling questions for the Civil Rights Unit. “What is social activism?” she continues. “How can a movement challenge society to reflect on who they are and become who they want to be?” Thelma asks her students, “Are you a social activist? Are there things you feel passionately about that you want to stand up for?” No immediate answers emerge from students, so Thelma continues.

And with that, Thelma lectures with a powerpoint for nearly the rest of the class period from the center of the room, stepping a few places in either direction once in awhile. There are insertions of brief dialogue when she asks a question of the class and one, maybe two students reluctantly respond. But for the most part the students remain still, looking at her and their notes/doodles. She tells students she “needs to catch them up to speed on some sparks (to the Civil Rights Movement), because there were definitely some sparks. You need to have a problem, before you have a problem to solve.” Thelma asks, “When did we first have to think about equality?” No answer from the students. “I gave you a hint on the first slide”, Thelma prompts. “1619”, one student responds.

“What about 1619 or 1620, does that ring a bell with anyone of you?” Thelma continues. (crickets)

“Sometimes I don’t know what those early U.S. History teachers are doing.” She laments.

“The slave trade began, we began taking people and bonding them to us.” She finally answers her own question. Thelma continues her lecture talking about Pilgrims, differences between Northern Colonies and Southern, the Civil War, Emancipation, the 14th Amendment. “I think it’s

one of the most important amendments to learn about. It was so African Americans had equal rights but not its applied to gay rights and migrant rights, rights for women in the workplace.

But did all African Americans get the right to vote with the 14th amendment? Who didn't?"

"Women" one female student responds.

"Yeah, it will be awhile for us." Thelma agrees.

"But after it passed, what did they use to get around the law and keep in place this idea of an inferior class?"

"Like literacy tests for voting" one student offers.

"The farming thing, where they gave them land but had to pay someone"

"Sharecropping" Thelma named.

Thelma continues, switching from slide to slide as she continues a brief history of the KKK, Plessy v. Ferguson, and the differences between Booker T. Washington and W.E.B.

Dubois, the Great Migration, NAACP, eventually getting to Brown v. Board and the NAACP.

When she explains the evidence of the doll test. "Brown v. Board seemed like the resolution to it all. I remember earlier in my first few years of teaching, I was very idealistic about Brown and then in 2005, I saw this doc. About the doll test being recreated. I wanted to show you this version. Actually, we have time today to watch the whole thing. Do you want to watch the whole thing?" The students nod.

Thelma shows Girl like Me from beginning to end. "This was 11 years ago. Have things gotten better or worse since then?" No answer. Thelma then makes some connections to being strong in her German heritage, and she asks her students if their parents are strong in the cultural heritage. Thelma says, "Given that, does desegregating schools fix that?"

"Do we still have schools that look segregated, even if they aren't officially?"

A few students nod their head yes.

“We have been looked upon (She is talking about their school, Chariot High) for years as the white suburb. We’re more diverse now, I think that's awesome. As we get more diverse, which I think is a positive thing, I think we need to become more cognizant of different cultures.” With that, Thelma makes the last connection of their unit to the school’s present context.

Thelma then concludes her lecture with a storytelling of the murder of Emmett Till. Thelma gets more serious as the story goes on. Pictures of Emmett Till before and after the murder fill the screen behind her. A few students had heard of the story before, she fills in more details for them. Thelma describes the Emmett Till murder as another spark. “We could no longer ignore what was going on. Somebody asked me if Emmett Till was an activist? I don't know if I would call him that. He inspired activism.”

“Tomorrow we are going to cover the Little Rock Nine”

Thelma then takes a quick poll of spring break plans and the class discusses their plans until the bell rings a couple minutes later.

Emmett Till’s pictures stare from the screen as the students shuffle out.

Thelma continues in much this same format for most of the unit. Lectures and videos fill five full days of the fourteen-day unit. The images and footage on the screen are powerful, but the class almost never has ample time to discuss them. Rather, discussion consists of Thelma stopping her story to ask a question or two of her students, sometimes asking for a prediction of what they think transpired next in history or why people might have made the choices that they did. The students give short answers, if any, and Thelma resumes her lecture.

In a few of the days of the unit, Thelma seemed to be trying to insert inquiry into her practice through the learning experiences she was organizing during the non-lecturing/video

class times. For one full day students read *March 1* silently in class. The next day they spend part of class discussing it in small groups using a guided questions worksheet. They then read *March 2* on their own and did a full class period “backchannel” discussion on laptops. One Friday, they completed a DBQ silently at their desk and turned it in for homework on Monday. During the last week, they worked on a social activist poster project and did a gallery walk of these posters. They answered questions on a worksheet about which of their classmates’ posters they agreed with and which they did not. The second to last day they prepared for their multiple-choice test, which they took on the last day of the unit.

Siloed goals. Siloed practices. Thelma’s teaching goals and assessments diverged into three different tracks. On the first track, Thelma is meeting a goal she calls “cultural literacy” by providing students with lectures and documentaries that provide them “background knowledge” on the time period so they can engage in conversation knowing historical references. She assesses this knowledge with a multiple-choice test at the end of the unit.

The multiple choice is basically just checking some real basic content knowledge that I think they need to be culturally literate. That's why I use that one as a standard, but I've dramatically changed that to a much smaller assessment than it used to be because some of the details, I just don't think matter. I wanted them moreover to get big concepts and big ideas, and big names. Is it important for them to know who is the leader of CORE? Probably not. Things like that, I kind of dropped...I think the lecture deals of course with the cultural literacy and also because I use a lot of images and so forth to be able to look at and I've used clips from speeches and that type of things, so trying to look at some primary sources and use them to help bring the story alive; so that practice. I'll be honest. I think one of my strengths as a teacher is I'm a good storyteller. I play to my strength.

There is a lot of lecture. I try to intersperse it with enough of other things that they don't get overly bored and can stay with me.”

On a second track are the historical inquiry skills she values, which she also sometimes refers to as “cultural literacy”, and include looking at a source for bias, and understanding the purpose and perspective of a source. Thelma assigns the DBQ to assess these skills, something they have also done with other units throughout the school year but she doesn’t practice at all during the unit before giving them the assessment.

That assessment, I utilized to try to see if they can analyze documents and apply them to an argument and support an argument one way or another...The DBQ is definitely a skills-based idea and concept. It's one that our district has really pushed in terms of a strategy to be utilized in the classroom and a skill that they want to see kids come out of here with the ability to analyze primary source documents and build arguments with them and so forth. Sometimes, it's supporting a school mandate and I like it, too.

Although Thelma does not identify this herself, her use of *March* seems to fit into this track as well. Twice throughout the unit, Thelma included book discussion techniques of the *March* books. In the first, she had students discuss in small groups for about 15 minutes using guiding questions. In the second, she tested out a newer strategy, previously noted, called a backchannel discussion in which small groups of students were engaged all of class period, chatting on a google document about their perspectives on the text. Thelma provided guiding questions, and during this time adult helpers from various departments of the school facilitated the groups by inserting questions onto the document. She loves the book as a piece of literature that can really enthrall her students into the story of the Civil Rights Movement, but she focused the analysis

they were doing of the book on engaging with the perspective and experience of the author, which centered that analysis on some important historical thinking skills.

On a third track, Thelma is concerned with the social justice oriented goals of the unit. She hopes students will be inspired through the stories of the Civil Rights Movement and want to effect change in their own world. After all, the compelling questions for her unit centered on activism. At the end of the unit, she assigns them a social activist poster project in which they answer the compelling questions for the unit in relation to their activist. Thelma hopes this assignment will help students understand that activism was something that has happened throughout history, including today, not just something that occurred in the 1950's and 1960's Civil Rights Movement. "The social activism project assessment, I think was put into play to see if they could bring it forward, I guess, some of the understanding of the concepts that we talked about, some of those big questions we talked about, and apply them to a current day scenario." Students were able to choose their own activist in class or choose from a list that Thelma created. Nearly everyone chose from the list. Thelma was very conscious to create an inclusive list that included social issues important to many different political orientations. The list included guns rights activists and Jenny McCarthy for her anti-vaccine activism. Interestingly, no one chose the Black Lives Matter activist that was on the list, the one most related to the historical content the class had been covering.

I think it's funny because when I first made the social activism (list), I didn't have any real strong right-wing, conservative, anything on there. I was like, "Oh, this is a great list." About three days before I was going to launch the project, I looked at the list again and went, "We don't have anything on here for somebody who's very conservative or right wing." Is that fair? No. That's not fair. You have to allow them their voice, too. It

didn't happen right away. I didn't walk into it going, "Oh, I need to make sure that I represent all sides of the political spectrum. I was very much all over on the liberal side. Later, she talked about not feeling that same pressure to be unbiased when referring to political issues in history.

I think it's easier to talk about that in history because I think time has proven out that they were just flat out wrong in the South during this time period. That's not hard to teach it from that perspective of this was wrong because I think historically speaking, you won't find too many books that would say, "No, that was a really good time in history." Those people down in the South had it right. That makes it easier. It is much harder to teach contemporary because there's a lot of opinions, there are a lot of experiences that these kids bring to the table that color their judgment and, that if I was that blatantly one-sided in my teaching, I think I'd get called out on it.

Thelma does recognize that these different practices and assessments serve different purposes. She conceptualizes this as teaching to multiple intelligences.

At the high school level, it looks different than differentiating at the elementary level.

The best way that I can differentiate the classroom is, I don't have time to consider creating different lessons for 150 different learners. What I have to do is try to create a lot of different learning experiences for the 150 different learners and hope that I hit their learning style most of the time and vary it up so that different learning styles do get a change to thrive and so forth.

Thelma's reflection on the unit. Thelma had a lot of reflections on the unit. For the most part she was pleased with how it went, feeling she met a lot of her goals but not all of them.

Amazement of students' thoughts during the backchannel discussion. When Thelma reflected on the unit, she was pleased with the test scores, the DBQ assignment and the social activist project. She largely thought students engaged with the stories of the Civil Rights Movement, exhibited historical analysis skills during the DBQ and engaged in new ideas about other types of social advocacy during the social activist posters, although usually holding true to their previous partisan political conceptions of the issues. "If the kids supported LGBT and marijuana, and death with dignity then, they were opposed to the gun rights and the pro-life." But, in contrast to this general positivity, Thelma was *thrilled* with their engagement in the backchannel discussion of *March 2*. She felt like their writing about *March*, "really hit home".

As I was commenting on their book talk conversations, I kept saying, "This is really interesting. You guys are so smart. You're so insightful. I just wish you would share this out loud with me. I would love to hear this conversation in the classroom." I was like, "Please start talking in class." There were a couple of kids that I was like, "I had no idea that you could think this deeply because you've never shown me this. Please talk."

With her previously assigned questions during the backchannel discussion, students were engaged in dialogue about how hard it must have been for activists to stay calm at those lunch counters, how they could not believe some of the choices African Americans had to make during that time period. They also contemplated if they could make the same choices, and they analyzed the use of color and symbols within the text while supporting claims about the reasons why the author might have made the choices he did. Thelma reckoned that the high level of student engagement during the backchannel discussion might be due to the new format for discussion, a more familiar format to students because it was done on screens.

Wanting to make race central but still afraid of “poking a sleeping bear.” Additionally, Thelma reflected on her inability to foster the kinds of conversations about contemporary race issues that she hoped she would during the unit. At the start of the unit, Thelma mentioned to her class the relationship of the unit to the current climate in their school and to more national conversations on race, but she was not able to sustain those ideas throughout the unit. She mentioned multiple reasons why she just never felt comfortable making those connections of racism central. In many ways they were the same fears she expressed during the first interview. She did not know if she would be able to do it without offending her students of color. She also wanted to protect her students of color from offensive or insensitive remarks that might be made by their white peers. She “just didn’t really know where they (her students) were at” in regards to race. Thelma suspected from writing that at least one of her students was an explicitly racist individual and she did not want to force engagement in conversations about race today if it would “poke a sleeping bear”. She also surmised that although she hoped to “enlighten” students like that, “it really wasn’t [her] job to change his mind.”

Discussion

Marginalizing Inquiry and Disorienting Social Justice Intent

The historical images and stories of the U.S. Civil Rights Movement that Thelma chose to expose her students to did not, by themselves, *create* a sanitized version of racism, as a previous study has shown they might have (Swalwell, Pellegrino & View, 2015). Rather, her marginalization of inquiry centered pedagogy and the disoriented ways in which she connected U.S. Civil Rights Movement history to contemporary activism may have *resulted in* a sanitized narrative of racism. It did not seem to occur to Thelma that although she had created inquiry questions for the unit and started the unit with them on the first day, she was not actually engaging students in inquiry for most of the unit. This is not uncommon, as the rare occurrence

of inquiry in social studies classrooms has been well documented (Saye, Kohlmeier, Brush, Mitchell, & Farmer, 2009). Additionally, Thelma's goals of cultural literacy were overshadowing her other goals of social justice-oriented citizenship and historical thinking. In addition to its marginalized place in her curriculum, Thelma's sole historical thinking pedagogical tool, the DBQ, was a narrow conceptualization of how to practice historical thinking although she had ideas previous to the unit on other ways she could have students practice these skills. Instead of engaging with her students about the historical sources of the DBQ, or having them inquire together about them, they worked on these silently and turned them in. Thelma returned them to students after just a few general comments.

While her social activist poster project integrated the unit inquiry questions, the project did not require the students to use any of the historical content or the historical thinking skills. It seemed like the inquiry questions and social activist poster served as book ends to the unit, with the questions placed at the beginning and the poster project placed at the end, without a connective thread running through the unit.

When reflecting on the marginalized, but important, rich inquiry work that Thelma was doing, the facilitation of the backchannel discussion, Thelma was utterly shocked at the students' engagement and critical thinking. Thelma reckoned that the high level of student engagement during the backchannel might be due to the new format for discussion, the familiar format to the students of discussing online rather than in person. But from my observations, the backchannel discussion was the only class period devoted to collaborative, visible and text-centered historical inquiry, pedagogical shifts that the literature names as crucial for historical inquiry (Swan, Lee & Grant, 2014). It was the only day from start to finish that active, cooperative inquiry was taking place. It was the only day that students were expected to support their claims with evidence from

a text with other students. It was the only day all students were expected to fully engage with the perspective of an activist's account of events. While Thelma found the format of the strategy to be instrumental, as an observer it was clear that the difference was the focused expectation of inquiry using a historical text and asking students questions to engage them on a historical actor's perspective with one another. It was not that Thelma was having them discuss on computers, it was that she was finally requiring them to do inquiry in ways that were visible, dialectical and text-based. As Thelma had mentioned on the first day of class regarding the art in her room, she really did not know what the students could do until she had them do it. Such collaborative open discussion is essential for the types of transformative civic and social goals Thelma was identifying in the first interview (Rubin, 2012).

Furthermore, Thelma completely diluted her original social justice-oriented goals by making the projects about activists of any political orientation. As even further evidence of the disconnect between this project and the social justice-oriented historical inquiry, no students chose a Black Lives Matter activist for their project, the clearest project option that connected to Thelma's original social justice goals.

Are there connections between the unit's goals and the siloed learning experiences of lectures, a DBQ, poster project report and text-based inquiry discussions? Probably. And that's clearly what Thelma hoped, that the background provided from the lectures and documentaries would deepen the historical thinking skills used on the DBQ and would help them to understand the complexity of their social activist's advocacy. But those connections were not apparent in observations of the class. They were not made explicit by Thelma's practices and they were not evident in the students' posters or discussion.

Marginalized Opportunities of Inquiry Compounded Some Fears about Discussing Race

At both the beginning and the end of the research study, Thelma cited the same main reasons why she was fearful of engaging her students in dialogue about contemporary racism. First, she was worried about offending students of color. Second, she was worried about protecting students of color from their peers. And third, she just “really didn’t know where they were at” enough to go down that path. It seemed the first two reasons were exacerbated by the heated discussions about race within the school during the time. Plus, she was genuinely frustrated with the students’ lack of engagement in general and didn’t think discussions about race would prove any different.

Interestingly (or maybe expectedly) the instances in which Thelma could decipher what students were thinking (“where they were at”) and saw an increase their level of engagement were the two times in which she required them to be do text-based inquiry, the DBQ and the backchannel discussion of *March 2*. Thelma was in disbelief about her students’ depth of thinking in the backchannel discussion and she garnered some important insight about her identified explicitly-racist student from the DBQ.

Therefore, in addition to marginalizing inquiry in her classroom into these two siloed activities, she was also marginalizing the opportunities she had to break down at least some of the barriers she had identified that were blocking her from talking about race.

Vulnerability

It was also clear that Thelma was feeling intense levels of vulnerability in her job and context. It seemed her school administration was expecting teachers to engage in discussions about race without providing resources or professional development to feel comfortable doing so. Previous experience had taught Thelma that she could not expect a lot of support from her administration when taking risks in her classroom. Thelma felt caught between not wanting to

offend her students of color by something she said and not wanting to allow their white peers to offend them either. There was a lot that Thelma wanted help with. And we know that teachers need help to support anti-racist work (Pollock, 2008). Unfortunately, Thelma was not able to see how her own pedagogical practices were stifling her growth in these areas.

Cultural Literacy for Who? Why Teach about Ferguson at all?

Thelma's commitment to cultural literacy is clear. There are lots of critiques to be made about cultural literacy, including the popular work of Hirsch (e.g. Feinberg, 1999; McLaren, 1988). But additionally, it seems that the focus on cultural literacy was stifling Thelma from engaging in the pedagogical practices she needs to be doing to become a more confident social justice-oriented teacher. If she wants to know "where students are at" she needs to engage students in pedagogical practices that require them to tell her. If she wants to see them engage in deep historical thinking, she must require them to do so and make it a valued practice in the scarce amount of time she has them in class. This would require Thelma to give up her favorite part of history, the storytelling. It would require her to do less of what she feels she is good at.

It was clear that Thelma had not fully unpacked her focus of cultural literacy—what it was for and who it was for. Interestingly, however, Thelma frequently uses "we" and "they" in her dialogue. While language is not an exact evaluation of one's views, it can illuminate how one thinks about the world. In the many, many minutes of Thelma's lectures, "we" was sometimes referred to as the North. Thelma made this reflection in an interview and added that because of it "she could never teach in the South". But Thelma also uses the word "we" in her lectures to refer to white people in general. "We captured people and bonded them to us in slavery." This brings to question who Thelma is considering when she talks about the "we" of Chariot High. Who needs the cultural literacy? What do they need it for? If she were to consider the needs of

students of color as part of this “we” and what they need for justice, would her curriculum look differently? Because of the equity audit being done at the same time as this study, Thelma was often reflecting about the questions they were asking her at the same time I was interviewing her and one of her connections forced her to reflect on these very questions:

Thelma: It's interesting because in the social equity study, I kept getting asked about my students of color. I kept saying, "What do you mean by students of color? Are you talking about just African-American kids or you're talking about literally my students of color?" Sometimes it was one, sometimes it was the other for the answer and what did I do and what was I thinking about in terms of them when I do my planning and so forth. I said, and I don't know if this is my white privilege coming through and it maybe, that I don't spend a lot of time thinking about when I'm planning a lesson how this lesson is going to impact my students of color because I think of my students as just my students. I don't really classify them by race. I feel a little confused by that whole idea like, "Am I doing these children a disservice because I'm not considering their color all the time?" Or "Am I ...

Interviewer: You had mentioned earlier about protecting them from things that would've been said in class.

Thelma: Yes. In that regard, I think I ... As far as when I'm setting up my lesson for the next day or whatever, I'm like, "My students of color, what should I think of that in terms of them?" I don't do that really very often. In this unit, yes. Generally, speaking no.

In light of Thelma's commitment to cultural literacy, the "we" conceptualization she had about Chariot High and an uncritical reflection of who/what her teaching goals were for, a question that remains about Thelma's case is why she wanted to teach about Ferguson at all?

At certain points in the research process, it was clear that she wanted her students to make connections between historical incidences of police brutality and similar events today. She wanted them to see the similarities. In other instances, Thelma was clear that it was not her job to change anyone's mind if they did not find those injustices to be important. Furthermore, why did she have students do a social activist project to help them make these connections if she was not willing to focus on activists working on those dilemmas? While Thelma seems to be able to locate racism as a contemporary problem, her curriculum is not challenging racism in a way that scholars studying racism and education believe that both white students and students of color need to have (Ladson-Billings, 2014; Swalwell, 2013). And Thelma is not challenging racism because she hasn't fully examined why she wants to talk about Ferguson at all and if she can really do that if she does not think she should be trying to change anyone's mind. As Thelma reflected during the interviews and focus groups, she had not fully thought through a lot of these ideas until engaging in the research study. It seemed that the same way in which Thelma had not unpacked why she needed students to know facts and dates to be culturally literate, she had not unpacked why she wanted to teach about Ferguson in the first place. This is congruent with research that tells us that teachers, particularly white teachers, need multiple opportunities to begin feeling more comfortable talking about and confronting the topic of race (Glazier, 2003).

Conclusion and Implications

Thelma's case represents an example of the long and winding roads towards inquiry-aligned instructional shifts and social justice teaching. From Thelma's point of view, she had already changed her pedagogy significantly, from being completely lecture based to more

inquiry-centered. Over the past thirty years of collaborating with student teachers, new colleagues, instructional coaches, and even through school/district mandates, she has begun inserting practices more aligned with inquiry through historical thinking. She conceptualized these shifts by adding compelling questions to her unit and having her students do one DBQ. She was also engaging students in inquiry through the use of the *March* texts, something she was willing to spend an increased amount of time on during this implementation of her favorite unit. But she had not yet given up her storytelling place in the center of the room and she is far from meeting the inquiry-centered goals of the C3 in her classroom.

Additionally, she was actively engaged in learning more about social justice and she was often clearly in a thinking space of how social justice fit into her teaching goals, curriculum and pedagogy, including anti-racist education. But again, she is far from being an intentional and confident anti-racist social justice educator.

This snapshot into Thelma's practice is not meant to represent the totality of her capabilities as a C3, social justice-oriented teacher. Rather, this paper provides insight into understanding where she is in one moment in time and the constraints she is up against to meet the goals that seem important to her. In Thelma's mind, she is ready and willing to keep trying new things and keep shifting her practice to better meet her goals. During our third and final interview she was contemplating her goals for next year and how to better meet them:

That's a lot of stuff to expect. The intellectual curiosity, a more meaningful, substantive conversation about race, and probably a better or more significant tie to current movements and how they are like and how they are different from the past. That might be just an interesting activity of doing like a T-chart of the two movements or a Venn

diagram and just have them do something about what's alike and what's different. That might be an easy way to do it, that wouldn't be hugely time consuming.

Thelma's reflection for future action illustrates a giant barrier that both C3 aligned professional development and social justice education must address. Time. Thelma is willing to keep trying new ideas, as long as they are not too time consuming. How can inquiry-centered professional development and social justice-centered professional development help teachers like Thelma conceptualize the value of their classroom teaching time in new ways? Rather than inserting inquiry where they have time, how can we help teachers more fully value the time spent engaging their students in inquiry? When reflecting on the backchannel discussion, Thelma truly valued the thinking students were doing during that time. She might add a little more time for things like that next year, but will she ever give up the cultural literacy goal she fulfills through the large amount of time she spends lecturing and showing documentaries? Will she be able to give up the story telling time enough to instead allow her students time for story gathering and story analyzing? Will she allow them the time they need to construct stories about history, construct stories about racism and construct a critical story of racism today that helps them to navigate the world today in the ways that she had envisioned at the beginning of the research study? It will all depend on how she values her time with them and how she chooses to spend it.

DISSERTATION CONCLUSION

Introduction

This research study has provided both the field of social studies education and myself as a social studies teacher educator and research scholar some important insight and ideas for future work to make inquiries that matter. The main implication of this study is that teacher education, professional development and curriculum resources need to provide teachers with more critical intellectual tools to frame their inquiry teaching, such as critical theories of race, political philosophy and social thought, and sociocultural and constructivist learning theory. An additional implication includes the need to enact policies, procedures and school and community-wide cultural shifts that help teachers feel less vulnerable taking risks to cultivate meaningful inquiry in their classrooms. A final implication is that if the field of social studies education hopes to improve the practices of the most reluctant teachers, it must find ways to help teachers hold value in the time they spend facilitating rigorous inquiry with students instead of inserting inquiry here and there when time allows. In this conclusion, I offer extensions of the implications and other understandings from the research to each of the three social studies literature “camps” highlighted within the dissertation.

Providing Critical Intellectual Tools

This research illuminates at least three important critical intellectual tools that teachers need to create and implement inquiries that matter.

Critical theories of race. Daphne and Thelma exhibited narrow ideas of race and racism, frequently illustrating their lack of understanding race as a social construct. And even Fred, who did understand race as a social construct, would benefit from a richer understanding of race and racism. All three would benefit from the tools of critical theories of race. For instance, the ways

in which race has been constructed throughout U.S. history (Roberts, 2013) may provide each the connective tissues they needed to bring their inquiry to the present and understand the complexity and endemic nature of the injustice of racism they were focusing on nearly exclusively as a past occurrence. Furthermore, ideas, such as theories about the intersectionality of oppression (Crenshaw, 1991), could have been used as an organizing principal to help Fred demonstrate these connections to his students. These ideas and more that are foundational to the many critical theories of race now established within the field of education, could provide Fred, Thelma and Daphne further opportunities and potntial to meet their own identified teaching goals of upending injustice.

Political philosophy and social thought. Likewise, ideas from political philosophy and social thought that push our conceptions of justice and the needs of society can help support teachers connect inquiry and social justice goals. As illustrated in the opening quotation to the dissertation, Daphne had a hard time envisioning goals for her teaching beyond the immediate needs of her own students to overcome hardship in their life. While this goal is not incompatible with social justice, and in fact, probably supports it, it does not represent the whole of what society needs to deconstruct race and racism. Involvement with ideas and theories such as the five faces of oppression (Young, 1990), political friendship (Allen, 2009), political emotions (Nussbaum, 2013) and transformative remedies (Fraser, 1995) from political philosophy could provide teachers such as Daphne, Fred and Thelma to further their social justice goals and enact specific and more direct curriculum to support them.

Sociocultural learning theory. This research study also illustrates that social justice education is innately connected to teachers' ability to resist direct instruction and allow students time and space to construct concepts and ideas. The constructivist teaching that cultivated

Shane's important question about when segregation really ended furthered my belief that social justice teachers should be taking up inquiry centered teaching (such as that promoted in the C3) because of the thinking space it provides students to think critically about the world around them. In contrast to this, Thelma's case illustrates that a lack of pedagogical practices centered on sociocultural and constructivist learning can compound the constraints a teacher might be feeling in facilitating social justice-centered dialogue. Thelma's practices weren't providing her with an understanding of where her students "were at" regarding race; and, not knowing where her students "were at" was one of the main reasons she cited as being afraid to discuss race. Teachers need the opportunities to be able to see how the way they view learning enables them or constrains them in social justice education.

Valuing Time Spent in Inquiry

Each of the three teachers valued the time their students spent in inquiry-centered opportunities differently. Daphne expected and considered her students to be engaged in their inquiry about African American history throughout the school days including when they were reading books on their own, engaged in non-fiction texts during literacy time and while they were analyzing historical sources during their social studies block at the end of the day. Daphne valued inquiry enough to make those learning opportunities integrated enough so that students could be engaged in the inquiry for a considerable amount of time. Fred also valued time spent in inquiry, providing his students ample time to analyze a wide variety of sources and discuss their meaning making with their peers even if the connections of the resources to the larger inquiry questions weren't always apparent to students. Thelma, however, seemed to view inquiry-centered activity as something that a) took away from the time she could spend providing "background knowledge" to students and b) something she didn't think students wanted to

engage in. Despite both of these stances, she was amazed and overjoyed by the students illustrated thinking on the backchannel discussion when students were required to engage in text-centered, collaborative inquiry. This event may have prompted Thelma to include more of these opportunities in the future and, as concluded in the third paper, such an increase in inquiry might also help Thelma overcome at least one of the barriers she feels towards engaging students in discussions on race. However, it is unknown if she will be able to value time spent in inquiry enough to center her pedagogy on it and run the tangible connections throughout the inquiry process that Daphne's practice illustrates and Fred's attempts.

Given these cases, it seems imperative that both teacher education and teacher professional development make apparent the value that collective text-based inquiry pedagogy holds in supporting many teachers' educational goals. For example, many of the broader educational goals, such as curiosity and work ethic, that Thelma identified as central to her teaching goals, were exhibited by students more during the small amount of collective text-based inquiry opportunity than they were visible during the whole rest of the unit. One can imagine teacher education courses that help students make the connections between the inquiry centered pedagogy and their teaching goals apparent. For already practicing teachers, such as Thelma, professional development that makes relevant teachers' own educational goals could use those goals to reflect on instructional shifts towards inquiry. The possibilities of helping teachers to truly value the time they spend in inquiry are countless, but it is vital, especially for teachers like Thelma that such value is increased.

Lessening Teacher Vulnerability

Additionally, an important implication of this study is that teachers feel an unnecessary vulnerability when taking risks in their classroom to provide space for inquiries that matter.

While Daphne was able to overcome that vulnerability through her confidence and reputation, Fred was only able to break through this restraint because it had been lifted by his decision to leave his employment. Thelma was barely able to make progress toward the conversations on race she hoped to cultivate because of the vulnerability she felt.

There is some important work already done on the ways in which teachers navigate the vulnerability they feel within the political classroom (Hess & McAvoy, 2014). But, the promotion of the C3 requires the field of social studies education to consider the ways in which this standards framework places new or exacerbates current feelings of teacher vulnerability. As Daphne and Thelma point out, they were both afraid of going “down that path” in ways that might “poke a sleeping bear.” The unknowns of what might happen in inquiry-centered teaching and the ways in which that fear is compounded within social justice-oriented teaching is worthy of more study.

Furthering the “Camps” of Social Studies

While all three camps of social studies education research literature may not be able to agree or find central all of the implications listed above, important findings from this research can further understandings in the camps of disciplinary inquiry learning, civic education and social justice-oriented civic education. These understandings have their own implications for each of the camps. First, disciplinary inquiry learning is never an apolitical practice, just like the teachers within this study, all teachers organize their disciplinary inquiry curriculum (the resources they choose, the questions they ask) in light of their intended teaching goals and larger visions of society. Therefore, any work done to further disciplinary inquiry practices must acknowledge the political nature of teaching and curriculum. This is especially true for traditional civic education that aims to use disciplinary inquiry practices to support democratic

decision-making. What questions are being asked of students in order to cultivate their decision-making, and what resources are they being provided? Furthermore, work done to use disciplinary inquiry practices to support traditional civic education through democratic decision-making must consider the ways in which teacher and student identities map on to the political and social nature of democratic decision-making.

Second, radical social justice education may be furthered through the use of disciplinary inquiry learning as a number of opportunities, such as the constructions of social justice concepts and arguments, were supported in the disciplinary inquiry practices of Daphne. Therefore, social justice education scholars and curriculum creators may want to consider the ways in which they can embrace disciplinary inquiry practices. However, it is important that such consideration include careful contemplation of the social justice goals they intend to support. Fred anticipated the hegemonic narratives he hoped his students would need to deconstruct whereas this didn't seem to be an important part of Daphne or Thelma's activity.

This research also provides new questions for social justice-oriented education. How, for instance, can young students build off historical inquiries to further understand contemporary injustice? How can the informed civic action they take in social studies be supported by their historical inquiries and contemporary understandings of injustice? Clearly, there is much work to be done in understanding and utilizing the connections between these camps.

Conclusion

These implications are no easy feats. Furthermore, it is unreasonable to place the burden of these changes on social studies teachers themselves. Most teachers lack the time, head space and resources to become fully engaged in the literature of such tools as learning theory, critical theories of race and political philosophy and lack the power by themselves to change the ways in

which their classroom. But, just as inquiry-centered social justice education requires a shift in how teachers value their classroom learning time, these implications demand that teacher educators in all capacities increase the value placed on these intellectual tools. As a former classroom teacher who had the unique privilege of coming out of the classroom to do this intellectual work, I find it imperative that I spend my time bringing that intellectual work back to the classroom. If I could, I would have pre-service and in-service teachers read every book on my shelf, and own a copy of every resource that I was able to immerse myself in during the past five years. But that would be an impossible feat, and probably undesirable to the teachers. Instead, I see it as my responsibility and research agenda to create teacher education courses, professional development opportunities and curriculum materials that center these tools and make them accessible and valuable to social studies teachers in the very short time they have to be doing their own social justice inquiries that matter. While I feel this research project began to cultivate some of those inquiries, I have been inspired by my own and the teacher participants' work within it. I hope to continue this work to further support the development of social studies classrooms to be places where students are engaged in inquiries that matter.

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APPENDIX A

INTERVIEW QUESTIONS

Interview #1

1. Tell me about yourself.

Your background

schooling

how you came to be a teacher.

what

2. Can you tell me about the community you teach in?

. Students?

Administration?

3. What are your goals as a social studies teacher?

What do you hope for your students?

What do you hope for society?

How do you think you came to those goals?

4. Are there any other experiences or background that you've had that you felt has really influenced your ability to teach these particular students with the goals you've defined in mind?

-Master's program.

5. Is there anything about your context, where you teach/who you teach that you find provides a lot of opportunities for you to meet your goals?

6. Is there anything about your particular context that you find constrains teaching towards your goals?
7. What experience did you have with the discipline of _____ before you became a teacher?

In those experiences did you ever feel like you were using historian skills?

If at all, did your understanding change when you became a teacher?

8. What connections do you see between teaching _____ (discipline) and teaching towards the goals you mentioned earlier?

How do you think you came to being able to make those connections?

Can you give any anecdotes of when you have seen these connections in the past?

Interview #2

1. Tell me about the students you are planning this inquiry for
2. Tell me about the process of planning for this inquiry.

How did you develop the question?

Why did you feel that was a good question?

What were your overarching goals for the inquiry?

3. What resources did you choose for this inquiry? Why?
4. What strategies did you choose for this inquiry? Why?
5. What kinds of thinking practices do you want to engage students in during this inquiry?

Why?

When do you expect them to be engaging in this thinking?

With what resources and strategies do you expect them to be engaging in these thinking practices?

6. Do you have any concerns about the inquiry, strategies, resources?
7. What are you most excited about?

Interview #3

1. What were your overall impressions on how the inquiry went?
2. In what ways do you feel you made progress towards your goals? Both your specific goals for this inquiry and your larger pedagogical/societal goals?
3. What went as expected? What didn't go as expected?
4. Did the students engage in the disciplinary practices you identified before as _____, _____ and _____?
5. What did you see as evidence of these practices?
6. How did the students engage with these practices to help answer the question? Meet the goals?
7. Do you think those practices helped you meet your overall goals? In what ways?
8. Does the experience planning and enacting this inquiry unit make you think differently about the connection between your discipline of _____ and the justice oriented goals you have for your teaching? How so?

APPENDIX B

FOCUS GROUP QUESTIONS

Focus Group #1

Instructions

- a. No right/wrong answers.
- b. Safe space/Confidentiality

General Intro

- 1) Introduction and sentence starter.
- 2) Any other general reflections after the first interview?

Research Question and Framework

I want to define the terms I've used to frame the study, not that you necessarily have to agree with these definitions or even see yourself completely in them. That's actually part of what I'm interested in and want to ask you about.

Social Justice Citizenship

- 3) To what extent do you think you hold this type of citizenship as a goal in your classroom
- 4) Why do you think you hold those goals? Is there anything about your background that helps you identify with those goals?
- 5) Are there any particular areas of injustice that you hope your students will take on, now or in the future?
- 6) What do you see as opportunities or constraints of having these types of civic goals for your students?
 - a. Anything in your particular context that is supportive or constraining about this type of pedagogy?

What do you think about disciplinary practices?

- 7) What is your familiarity with disciplinary inquiry practices?
 - a. How did you develop a familiarity with these ideas?
 - b. Do you think they are important?
 - c. Which do you think are particularly important?
 - d. Why?
 - e. Did the VanSledright reading add any to what you originally thought of as historical thinking practices?
 - f. Did the geography readings add any to what you originally thought of as geographically thinking practices or spatial thinking?
 - g. Is there anything you feel is missing from these?
- 8) Where do disciplinary practices come from? What do you think of this?
- 9) When you think about your students doing disciplinary inquiry, what do you envision them doing? What is important in these opportunities?

- 10) What do you see as the opportunities and constraints of doing disciplinary inquiry in the ways that we've discussed?
- Is there anything within your context that is particularly constraining or supportive in doing this type of pedagogy?

How do you think disciplinary inquiry practices connect to social justice goals?

- 11) Do disciplinary inquiry practices support social justice-oriented civic goals? In what ways?
- 12) What ways do you see the readings on disciplinary inquiry practices connecting to social justice-oriented civic goals? Where are there connections? Are there disconnects?

C3

- 13) To what extent do you think the C3 framework offers opportunities to use disciplinary inquiry practices to support social justice goals?
- 14) If you were going to use these dimensions of the inquiry arc to support a social justice-oriented goal, how could you imagine that going?
- Do you find a place for everything you think would need to happen?

Give Readings

- 15) What do you think of the examples given in the teaching the C3 book? Do they meet your social justice-oriented goals? Why or why not? Explain the one you read and how it might look different

Planning an Inquiry Unit

- 16) Over the course of the semester I'm asking you to choose a disciplinary inquiry unit for me to observe and collect data on that you feel meets your social justice goals, where do you think you'll start in this process?
- 17) What will you do first?
- 18) What do you anticipate will be exciting or difficult?

Focus Group #2

- What is/was your process for planning the unit for this study?
- How did you develop your question of inquiry?
 - Why did you feel this would be a good question?
- What do you hope students will gain from the unit?
- What social justice goals do you feel this unit is supporting?
 - What will students do if they have met the social justice goals for this unit?
- What resources did you choose for this inquiry? Why?
- What strategies did you choose for this inquiry? Why?

7. What kinds of thinking practices do you want to engage students in during this inquiry?

Why?

When do you expect them to be engaging in this thinking?

With what resources and strategies do you expect them to be engaging in these thinking practices?

What will students do if they have met your objectives for historical thinking skills?

8. Do you have any concerns about the inquiry, strategies, resources?
9. What are you most excited about?

Focus Group #3

1. Give us a little reminder about what your inquiry was.
2. What were your overall impressions on how your inquiry went? What went as expected/didn't go as expected?
3. Show Westheimer and Kahne Justice Oriented Framework: In what ways do you feel you made progress towards this goal? As you looked over their assessments, did you notice any evidence of that movement?
4. Continue to show W&K: You all used historical sources in your units, were there particular resources in your unit when students were analyzing sources when you felt like they were moving towards those goals?
5. Show Historical Thinking Skills: When did you feel your students were developing these skills?
 - a. Did you see evidence that they would be able to use these skills in social justice oriented citizenship activities? When? Did they use other historian skills that you think are important?

Questions about observations I've made, things I've thought about so far.

1. In each of your units and our discussions about your units, you've referenced this idea of "opposing viewpoints" or two sides of the issue of your topic. How did you make decisions about what sides of an issue to include and/or did you make any assumptions about what "viewpoints" students were already familiar with?

2. I noticed in each of your units and our discussions about them that there were things that still seemed "scarey" or "unclear" which direction to go. In Lori's unit, she really seemed to want to connect her unit to race issues today but felt uncomfortable doing so. In Kim's unit, a student asked her when did segregation totally end, and it was one of the only times I observed you not really sure how to handle that question and we discussed it after. And Greg has mentioned that he wouldn't teach this topic at all if he wasn't leaving after this school year.
 - So my question for you is what about the practices you used helps you to go to those scary places and what stops it?
 - Are there other things that help or stop you from proceeding.
 - What would need to change for you to go those scary places?

Overall Questions

Does the experience planning and enacting this inquiry unit make you think differently about the connection between your discipline of _____ and the justice oriented goals you have for your teaching? How so?

APPENDIX C

IRB EXEMPT STATUS SHEET

IOWA STATE UNIVERSITY
OF SCIENCE AND TECHNOLOGY

Institutional Review Board
Office for Responsible Research
Vice President for Research
1138 Pearson Hall
Ames, Iowa 50011-3387
515 294-4566
FAX 515 294-4079

Date: 9/10/2015

To: Jennifer Gallagher
2709 SW 2nd St
Ankeny, IA 50023

CC: Isaac Gottesman
E155A Lagomarcino Hall
Katy Swetwell
0624D Lagomar

From: Office for Responsible Research

Title: Developing Inquiries that Matter

IRB ID: 15-365

Study Review Date: 9/8/2015

The project referenced above has been declared exempt from the requirements of the human subject protections regulations as described in 45 CFR 46.101(b) because it meets the following federal requirements for exemption:

- (1) Research conducted in established or commonly accepted education settings involving normal education practices, such as:
 - Research on regular and special education instructional strategies; or
 - Research on the effectiveness of, or the comparison among, instructional techniques, curricula, or classroom management methods.
- (2) Research involving the use of educational tests (cognitive, diagnostic, aptitude, achievement), survey or interview procedures with adults or observation of public behavior where
 - Information obtained is recorded in such a manner that human subjects cannot be identified directly or through identifiers linked to the subjects; or
 - Any disclosure of the human subjects' responses outside the research could not reasonably place the subject at risk of criminal or civil liability or be damaging to their financial standing, employability, or reputation.

The determination of exemption means that:

- You do not need to submit an application for annual continuing review.
- You must carry out the research as described in the IRB application. Review by IRB staff is required prior to implementing modifications that may change the exempt status of the research. In general, review is required for any modifications to the research procedures (e.g., method of data collection, nature or scope of information to be collected, changes in confidentiality measures, etc.), modifications that result in the inclusion of participants from vulnerable populations, and/or any change that may increase the risk or discomfort to participants. Changes to key personnel must also be approved. The purpose of review is to determine if the project still meets the federal criteria for exemption.

Non-exempt research is subject to many regulatory requirements that must be addressed prior to implementation of the study. Conducting non-exempt research without IRB review and approval may constitute non-compliance with federal regulations and/or academic misconduct according to ISU policy.

Detailed information about requirements for submission of modifications can be found on the Exempt Study Modification Form. A Personnel Change Form may be submitted when the only modification involves changes in study staff. If it is determined that exemption is no longer warranted, then an Application for Approval of Research Involving Humans Form will need to be submitted and approved before proceeding with data collection.

Please note that you must submit all research involving human participants for review. Only the IRB or designees may make the determination of exemption, even if you conduct a study in the future that is exactly like this study.

Please be aware that approval from other entities may also be needed. For example, access to data from private records (e.g. student, medical, or employment records, etc.) that are protected by FERPA, HIPAA, or other confidentiality policies requires permission from the holders of those records. Similarly, for research conducted in institutions other than ISU (e.g., schools, other colleges or universities, medical facilities, companies, etc.), investigators must obtain permission from the institution(s) as required by their policies. An IRB determination of exemption in no way implies or guarantees that permission from these other entities will be granted.

Please don't hesitate to contact us if you have questions or concerns at 515-294-4566 or IRB@iastate.edu.

ACKNOWLEDGEMENTS

When I first became engaged with scholarly literature as a new PhD student, I was not so sure I ever wanted to write an article, a book or even a dissertation, but I was quite certain I wanted to write an acknowledgement page some day. What an opportunity it seemed to be, to be able to publically acknowledge the support of some of the most important people in your life. But now as that opportunity is finally upon me, I realize, as I'm sure most scholars do, that there is simply no way to put into print the indebtedness one feels to those who have supported the journey to a terminal degree.

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